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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 35.

THE ORGANIZATION OF THE CATHOLIC CHURCH.

It may not be inappropriate in this place to consider for a few moments, the nature of the organization of the Catholic church, and its adaptation to gain ascendency over the human mind. The Catholic church, as it now exists in the United States, is indeed but an insignificant member of the Roman Catholic church throughout the world, and is but a small element in that mighty establishment which has extended its branches over every quarter of the globe and struck its roots into the soil of almost every nation, whether heathen or Christian. Every climate contributes to its support, and every luxury administers to its growth, and every government and every people adds to its power, and contributes to perpetuate its sway. The sun never sets on the Catholic church; nor does the moon withdraw her brightness from its turrets; nor is there a constellation in the heavens, which does not send the twinkling light of the stars upon the lofty domes of its temples. This church surrounds the earth on all sides, and its gorgeous decorations reflect the rays of light back to every point of the heavens.

The Catholic church as a religious establishment, has stood for ages; and, if we may believe the Catholics themselves, there has belonged to it, an uninterrupted succession of Popes from the time of St. Peter.

The complete organization of this church was not at once effected; such an ingenious and complicated system was the work of many ages, during which much talent and ingenuity were successively exercised in contriving and adapting the several parts of it, in such a manner that it might at once be received by the people, and promise to become permanent.

The idea and type of the ceremonies which belong to the Romish church, were taken from the heathenism of ancient Rome; and, without some such alliance, it would have been impossible to establish them in the affections of the people. These rites of Roman heathenism underwent such modifications as were required by the prevailing notions of the Christian religion, and were thus rendered subservient to the purposes of this branch of the Christian church. Hardly a religious ceremony has ever been practised by the church of Rome, which had not been observed before the time of Christ, by the ancient Romans in their idolatry, and which was not evidently derived from them. Any one who feels curious about this fact, may consult *Conyers Middleton's Letter from Rome*, in which the author traces with talent and learning the striking resemblanoes between the ceremonies of the Roman Catholic church of modern times, and those of ancient Rome in the days of her heathen glory; resemblances, which, we doubt not, will fully convince him that the former is only a copy of the latter.

The following judicious remarks relating to the dramatic character of the Roman church are taken from the Irish Christian Examiner. 'The church of Rome is dramatic in all its features. It seems to be its office, and its very essence to act Christianity, and to hold out in exterior exhibition that which, in its true light no eye but God's can see. No wonder the church of Rome is fond of sacraments when the definition of one so admirably suits herself—she is "an outward and visible sign of an inward and spiritual church." It is, in a word, as I said before, her part and province to act Christianity. Thus, with her, repentance is changed to penance—because the latter is to act the former. Thus to glory in the cross of Christ is, with her, to kiss, and kneel to, and carry in procession a material crucifix. Thus our Lord's humility, in washing his disciples' feet, is, with her, got up as a grand performance, in which the Pope annually acts the part of Christ. In full keeping with all this, the celebration of the Mass is an apparatus, calculated altogether to engage the senses. Artificial lights, odoriferous incense, enchanting music, costly decorations and all the sacred charms of mystery—such are the stimulants with which the worship of the Mass supplies the place of rational and spiritual devotion.'

'The Catholic religion and Catholic painters,' says Dr James Johnson in his travels in Italy, 'delight in the historical events, the parentage, the birth, the early life, the crucifixion, and the ascension of our Savior—all or most of which are mysteries or miracles incomprehensible by the human mind—while the heavenly, but practical and intelligible precepts of Christianity, which ought to be our constant study and guide, are passed over, as not calculated to produce that *striking effect on the senses* which would seem to be the end and object of the Catholic worship.' (*Change of Air* p. 95.)

In the church of Rome, there is a subordination of all the institutions connected with it, and a devotion of all its members to the will and dictation of the Papal Head,—which belong to no other denomination of Christians. This close union of all its parts, is partly religious and partly civil, and has the strength and zeal of both. The civil power in Catholic countries is always ready to enforce the Catholic faith and observances; and the religious feelings of the Catholics lead them to regard it as a duty which they owe to their God,—the highest of all motives to action when men seriously feel it,—to spend their whole strength and their lives in effecting those objects which their priests place before them.

The power of Popery arises from its organization and the effects of that organization. What is this organization? It consists of 150 millions of the human race, some rich and powerful, but the mass of them ignorant and poor, situated mostly in the fairer portion of Europe, yet a no small number in North and South America and in other parts of the globe. By their religion they acknowledge a spiritual allegiance to the Pope at Rome, who is regarded as the successor of St. Peter, and as infallible as Jesus Christ. This Papal Head has at his command large armies, besides the immense mass of dependants who render their individual subjection to this spiritual power. In this organization there is a tribunal to decide what is to be believed, from which there is no appeal; a gorgeous, showy and imposing ceremonial; institutions without number, and servants without number, to indoctrinate the mind, and to educate the rising generation to a devotion to the church; and various societies and associations to confirm and propagate the Faith, and every thing is forbidden with the severest penalties, which is likely to impair the unlimited trust in, and subjection to this spiritual power, and to prevent schism or heresy, which is regarded by the priests as the greatest of abominations. The *effect* is to make the Catholics throughout the world, believe and feel and act in obedience to the priests who are instructed from Rome. This is a tremendous power, contrived by the ingenuity of men, consummated after a succession of ages, and which has now stood almost two thousand years, amid the numerous and successive changes of the civilized world. Hardly a single mortal dared to question its infallibility before the time of Martin Luther and his associates, who first commenced effectually exposing its false pretensions and its disgusting corruptions. This system has no regard to education but only to the increase of its power. Freedom of thought is every where stifled. Its spirit is to make men moral and political slaves to the Pope; and it is operative and felt in every region where there is a Catholic priest or Catholic chapel,—in the United States of North America as well as in Rome, though the effect may not be so complete here as there, in consequence of the modifying influences of other causes.

Those who have said, that Popery is a different thing in this country from what it is in Rome, and there are such of some name, have mistaken the nature of the Papal power; they have formed their opinion from its *modified* and comparatively limited effects in this country, whereas the *organization* of that hierarchy, as the *source* of its power, is to be considered, and the tendency of that organization also to submit every thing to an infallible tribunal of man, and to concentrate all power in the hands of one individual. In this point of view, *Popery has not changed*, neither is it likely to change until it is overthrown. This seems to be the ground on which to regard Popery, and it is a sufficient ground for us to be jealous of its increase, and to deprecate its spread in this country.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XV.

MORNING OF THE RESURRECTION.

MATTHEW XXVIII. 5. Fear not ye; for I know that ye seek Jesus, who was crucified.

Blessed voice from angelic lips!—No cause was there for trembling or alarm; and to those who seek with sincerity a crucified Savior, never will there be cause to fear, while earth and heaven, while the immortal mind and its mysterious Former, shall exist.

It was now the morning of the resurrection. On the evening that preceded, the Jewish Sabbath closed at sunset; and the dawn of the Lord's day was now beginning to brighten over Jerusalem. And was this the sole illumination, which on that morning diffused its radiance from heaven? Glory be to the Eternal, the God and Father of him, who was dead and is alive; the day-spring of immortality, the dawn of an everlasting day, that same morning, rose upon the world. Yes, glory to the all-gracious Bestower, its beams have streamed across the ocean to you,—even to these shores of the Atlantic,—these ends of the earth.

My Christian friends, have you seen, have you felt, have you saluted this glorious light? have you awaited the rising of this sun of righteousness? and have you, this morning, come seeking Jesus who was crucified? To communion with your lord and master I bid you welcome. When the two Marys came early to the tomb, He is not here, said the angel, he is risen. To you, my friends, I am able to give a more comforting assurance: not only has the Savior risen, but in the power of the spirit he is here: he is in his Father's house, witnessing the innermost emotion of your hearts. Has he not himself promised, that where even two or three are assembled in my name, there am I, in the midst of them? much more where a whole community assemble to hear the word Has he promised, and will he not perform? All, I trust, who are Christians, are sensible to his presence;—and all such, I trust, experience its delightful influence.

1. What room have you for fear? As sincere believers, faithful followers of Jesus, all things are represented as yours; whether the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's. Your well-spring of hope, you perceive, is the Supreme Being, an inexhaustable fountain. From this infinite source, flow streams of blessing through the medium of the Messiah. You are superior to the world. You have Christian composure and enjoyment in life. In death, you have assurance of heaven;—beautiful as the morning of the resurrection, spread upon the mountains, unclouded as the day of eternity. All things are yours. To you that seek first the kingdom of God, and the righteousness required by him, all other things are added. As Christians, you may each one exclaim with the enthusiasm of the traveller,

'Creation's heir, the world, the world is mine.'

Do not misunderstand me. I speak exclusively of Christians,—Christians in name, heart, and life. The unbelieving and indifferent, the immoral and depraved, are miserable in life; they are filled with horror and consternation in death; and they are unprepared for the spiritual blessedness of the world to come. But to Christians, who seek with heart-warm sincerity a crucified Savior, there is no cause for apprehension or foreboding solicitude. Great peace have those, O God, who love thy law, and nothing shall give them alarm.

Is this a correct representation? For myself I can affirm, and with that glow of soul, with which the Almighty has inspired me: It is a persuasion, in which I hope to live and die; it is a persuasion, in which I would have all I most value and love, live and die. Would you know my reason? I give it without hesitation or reserve. I believe the gospel of Christ, embraced in its divine energy, to be the power of God to salvation to every believer; the only true solace, the only substantial gratification, on earth; the only unfailing support, the only elevating principle, to the departing spirit. Yes, friends of a crucified Savior, I can exclaim with the Christian poet, and would to God you all felt the same impulse of faith:

'To earth I should have fallen in my despair,
Had I not clasped the cross, and been supported there.'

2. Observe, in the second place, the influence of the resurrection upon those, to whom it was first made known. Their views, no doubt, were as yet indefinite and erroneous; but observe their impassioned eagerness and joy.

On Friday morning the Savior was crucified, and at three in the afternoon he breathed his last. He continued till evening suspended upon the cross. When the sun had now faded from Calvary, and the body shone pale through the twilight, or whitening in the gleam of the rising moon, a rich man of Arimathea, a disciple named Joseph, took the sacred remains from the cross, and laid them in his own new sepulchre, hewn out of the rock. He then rolled a great stone to the entrance, and departed. Other disciples were present, viewing, as it appeared, the extinction of their cherished hopes. Among others, Mary of Magdala, and Mary the mother of James and Joses, attended this mournful solemnity. They remained sitting over against the tomb.

Next morning, by command of Pilate, the Jews secured the monument by sealing the stone, and posting a guard. This Jewish Sabbath passed away; passed in mourning to our Lord's disciples, passed in triumph to his murderers; and at daybreak on the morrow, the first day of the week, the same affectionate females who had witnessed the interment, brought sweet spices to embalm the body. Of the ample provision, the hundred pounds of myrrh and aloes, furnished by Nicodemus, they seem not to have been informed. But behold, while they were approaching the melancholy scene, there was a great earthquake; for an angel of the Lord descended from heaven, came near, rolled back the stone from the entrance, and sat upon it. His countenance was like lightning, and his apparel white as snow; and through fear of him, the keepers trembled and became as dead. But the angel spoke, and said to the women; to those faithful females, faithful in life, death, and even after death, he said with a calm voice: 'Fear not ye. Whatever may be the consternation of these guards, you have no occasion for terror. Fear not ye; for I know that you seek Jesus, who was crucified. He is not here; for he is risen, as he foretold. Come, see the place where the Lord lay. View the empty tomb; depart quickly; return, and say to his disciples: He is risen from the dead. Behold, he goes before you into Galilee: there shall you see him. Lo, I have told you.'

Then they immediately went forth from the tomb with fear and great joy. The mixed emotion struggled for mastery within them: it seemed to give wings to their speed. They ran to inform his disciples; and while they were on their way to the city, behold, Jesus himself met them, and said: 'All-hail!' or as the salutation may be rendered, 'Rejoice!' Rejoice in the master you loved, rejoice in him, who is now become immortal! Upon this, they came near, embraced his feet, and after the manner of the east did him obeisance. Then Jesus said to them: 'Be not afraid; dismiss all feeling of alarm; the agony of death anticipated, the agony of death endured, is gone; no more has death dominion over me; I rise to the enjoyment of eternal life. Go, tell my brethren, my weeping and despondent followers, to depart for Galilee: there shall they see me.

Then the eleven immediate disciples, and probably most of the other Christians, went into Galilee, to the mountain where Jesus had appointed them. And when they saw him descending from the summit to meet them, they did him homage after the oriental custom; but some had doubted: that is, before seeing him, some had wavered in their confidence, but of the reality of his rising they now had ocular conviction. Then Jesus came near, and among other instructions gave them devolopements of this nature: All power is given to me in heaven and on earth; that is, complete and unlimited authority with respect to my kingdom, my dispensation of truth and righteousness: I am its sole disposer.

Such were the trembling hope, the triumphant rejoicing, the affectionate homage, which the resurrection of Jesus Christ inspired.

My hearers, have you assembled this morning, affectionate seekers of Jesus the crucified? Or if not of this character at present, are you striving to become such? striving to exemplify the perfection of the Christian faith? In the name of the Lord of life, I repeat to you the All-hail of his welcome. So far from trembling with terror, I trust you rejoice: never, I trust, will you absent yourselves from these courts of his Father,—this sanctuary of the soul. Like the five hundred brethren on the mountain of Galilee, I trust you welcome to restored life your own deliverer from death. I seem to hear the ascription breathing from all Christian hearts: To the messenger from the most High, to him who was slain, to him who has redeemed us for God, be honor and praise, be homage and glory, forevermore ascribed. In grateful remembrance of him, you assemble in the house of his Father and God,—your God and Father. Though sensible of your imperfections and infirmities, so long as you are sincerely disposed, so long as you examine yourselves, so long as you employ your best powers, to be conformed to his image, you fear not. He knows that you come seeking him, who was crucified; seeking him who rose in the strength and triumph of immortality; seeking him who ascended to the right hand of the majesty on high; seeking him who ever lives to make intercession for you; nay more,—seeking him who is with you always, even unto the end of the world. You fear not: in Christian faith, Christian hope, and Christian love, there is no place for anxious fear. It is excluded, as the companion of unbelief. You rejoice rather, as your Lord commanded, since he permits you to enjoy the most intimate union with himself. O, elevating principle of the gospel! You rejoice in its bestower; since as a means of invigorating your faith, as a means of growing in grace, as a means of promoting your Christian improvement, he permits you to enjoy his baptism, and to commemorate his obedience unto death.

These are your privileges, and these are your enjoyments;—the privileges and enjoyments of all true Christians. Yes, as Christians, you may trust, and you know in whom you trust. The Bible you receive as coming from God, your grand directory in faith and practice. Your Maker you reverence and adore, as supremely good, wise and powerful: you not only acknowledge, that he is all-gracious, all-wise, and almighty, but you give evidences of your sincerity. The mediator he sent upon earth, you welcome as your infallible teacher and perfect exemplar. So far from disregarding, so far from rejecting his method of reconciliation, you endeavor to embrace it with your whole mind, and heart, and strength. You live both for time and eternity; not knowing but you may die this day, this hour, and assured that you are to exist forever and ever. The temporal blessings, which are promised you as the reward of obedience, you welcome with heartfelt thankfulness; but these blessings you do not make the grand aim of your being. No: that grand aim, that prime object, of your existence, is something far nobler, far more ennobling, than even this magnificent universe of God: it is that kingdom of truth, that living faith, that righteousness of heart and life, which shall endure eternally as their origin is eternal. Neither unbelieving nor indifferent, neither immoral nor profane, neither fearful nor presumptuous,—whom are you seeking? You are seeking him, who performed miraculous works, who taught and exemplified perfection, who suffered and was slain, who rose and ascended, for your salvation. Not by human merit, not by human desert;—O no, thanks be to God, who could merit eternal happiness? but by the modest might of a confiding heart, you seek his presence, and he receives you in your humility. O blessed confidence! blessed assurance of the gospel! if undeserving, yourselves, of a privilege so immense, his grace or favor is sufficient for you. In strengthening your weakness, he discovers the perfection of his own power and goodness. He bids you welcome, welcome to the hopes and assurances of immortality. While you come seeking him, lo, he condescends to meet you. He salutes you, 'Rejoice; Be not afraid; Behold, it is I.'

And is this privilege, this glory, in the power of you all? Does he who grants this privilege and glory declare: Behold, I come quickly; and my reward is with me, to give unto every man according as his work shall be?—What consequences, then, shall flow from these divine favors? Shall your heart respond,—Amen. Even so, come, Lord Jesus! or shall the voice of his coming, that summons you to the bar of judgment, overwhelm you with consternation and anguish unutterable? These awful alternatives are submitted to the millions of christendom: to every individual, who hears me this morning, is a long-suffering and compassionate Father submitting them. O my hearers, for the decision of wisdom this hour. If that doom of the unchristian, 'depart, I know not whence you are!' fill you with the shuddering of death, now make your escape from its power; and if that salutation of the friends of Christ, 'Fear not *ye*!' breathe upon you like a voice from heaven, this day, this hour,—seek Jesus who was crucified.

THE 'WAITING' HERESY.

In the first place, it is alarmingly prevalent. It is found in every congregation and in every church,—among the young and the old, among pastors and people, among the enlightened and the ignorant, the poor and the rich, in city and country alike. Vast numbers of all classes and in all denominations, are infected by it.

Secondly, it is very plausible and insidious. It appeals to the love of ease and the love of the world, and fixes attention on future circumstances, which it paints to the eye of its deluded victim as doubtless to be really more favorable in the good purpose in hand, than the present. It has at command exhaustless stores of delusive pretences, and false hopes.

It is, in the third place, terribly destructive. In this respect no other prevalent heresy comes near it. None other has so direct and baneful an influence on the conduct. It enchains men in the most pernicious habits,—hardening their hearts and binding their minds, and leading them swiftly on in the ways of death.

The 'waiters' are arraigned by the great Head of the sect into various classes, as the character and situation of each may require in order to render the whole most subservient to his ends.

In the church there are your 'lukewarm' waiters. They say it is of no use for them to be fervent in spirit and active in well-doing, just now. They must wait till they have a minister, or till their brethren become more engaged in the service of their Lord, or until some worldly cares which now engross their attention are disposed of, or until they see the impenitent anxiously enquiring after the way of life, or till this or that particular thing shall have been done by the church, or by some member of it. At any rate, at the present time and in the present circumstances, they can do nothing better than wait. Perhaps something may occur to-morrow, or next week, or after harvest, or in the winter, when there is more leisure,—till then they must wait. Tell one of them of a neighboring family, for whose spiritual good he has peculiar advantages for exerting his influence successfully, and he will have it that he had better wait for this or that or the other thing to occur,—that it is of no use to go about it just now, or at least that the opportunity will probably be better to-morrow, or next Sabbath.

The church embraces also your uneasy waiters. These will never do any thing except in the midst of an excitement and stir that agitates a whole neighborhood. Speak faithfully to them on any point of neglected Christian duty, and it never seems to enter their minds to set about an immediate personal reformation. 'Certainly,' such an one says, 'certainly we are in the most deplorable state. Why, cannot we get Mr —— here?' Or, 'Let us have a protracted meeting.' Or, 'We must get the church together, and have something done.' And he will wait till Mr —— comes, or till the protracted meeting begins, or till the church act on the subject; and even then, ten to one but he will wait to see the effect of the more general movement, and only act in it as he is acted upon. His activity is that of a feather; he always waits for the wind. Can you induce that man, thus blinded and enslaved by the 'waiting heresy,' to go to work alone, with his own heart, and his own daily life, with no other sympathy and aid than what he deserves from Heaven? Can you make him feel his obligations never to be weary in well-doing, whatever others may do or say? Can he be made to see the possibility of carrying on the work and warfare of Christian life, by solitary and noiseless labor, in the midst of a lukewarm church, and a careless community? We fear not. The waiting heresy has just about ruined his Christian character.

Out of the church, too, there are your waiters, by thousands and millions,—encouraged by the example of the professed followers of Christ, and blinded by the prince of the power of the air!—we have not time to describe them. Christians!—think of their character and prospects. Is it true that you are doing *in* the church,—so far as the principle of *waiting* is concerned—just what they are doing *out of it*? '*A more convenient season!*'—what murderous words.

Reader,—wait for no man—wait for nothing. Be faithful now to yourself and to your Saviour. Be what conscience says you ought to be, without waiting for circumstances or influences that may never reach you, or that will disappoint you when they come. When Christian left the city of Destruction, he did not wait for others to accompany him. He fled for dear life. And through the whole course of the Christian pilgrimage, there is the same urgent necessity of pressing onward yourself in all faithfulness and well-doing, whatever your circumstances may be, and whatever others may be doing around you. Ought religion to be revived around you? Be yourself animated and guided by principles and by a spirit that shall make you a living exemplification of what all your brethren ought to be. Wait not for another to join you. Begin with yourself; begin *now*.—*Vermont Chronicle.*

[From the New York Observer.]

WAR A PERVERSION OF IMMORTAL MINDS.

The waste of mind by war is an evil little considered, but altogether incalculable. Most of its agents are lost to social and mental improvement, to God, to usefulness, and to heaven. They are moths to society, ulcers to the body politic, gangrenes to the world. All their god-like powers go to waste and ruin. How immense this perversion of minds formed for an endless career of improvement! Think of the myriads that have been employed in this work of death; reflect on the armies of millions led forth by ancient heroes to plunder, and carnage, and devastation as their whole business; look at the three millions in christendom itself now engaged in this trade of human butchery as their profession and livelihood. Can you conceive the amount of mind thus wasted?

Here is a view of war that should be made familiar to this age of mental and moral cultivation; and I rejoice to find so many of our popular writers presenting such aspects of the subject. It augurs well for the cause of peace. It proves a wider diffusion of its spirit, a waking of public attention to the subject; and I trust that genius, learning and taste, will ere long consecrate their best energies to this cause of God and a bleeding world.

'The history of mankind,' says Mr. Todd, 'has its pages all stained with blood; and it is the history of a race whose object seemed to be to debase their powers, and sink what was intended for immortal glory to the deepest degradation which sin can cause. At one time, you will see an army of five millions of men following a leader, who, to add to his poor renown, is now to jeopard all those lives, and the peace of his whole kingdom. This multitude of minds fall in, and they live, and march, and fight, and perish, to aid in exalting a poor worm of the dust. What capacities were here assembled! What minds were here put in motion! What a scene of struggles was here! And who, of all this Multitude, were pursuing the real object of life? From Xerxes, at their head, to the lowest and most debased in the rear of the army, was there one, who, when weighed in the balances of eternal truth, was fulfilling the object for which he was created, and for which life is continued?'

'Look again. All Europe rises up in a frenzy, and pours forth a living tide towards the Holy Land. They muster in the name of the Lord of Hosts. The cross waves on their banners, and the holy sepulchre is the watchword by day and night. They move eastward, and whiten the burning sands of the deserts with their bleaching bones. But of all these, from the fanatic whose voice awoke Europe to arms, down to the lowest horse-boy, how few were actuated by any spirit which heaven or justice, to say nothing about love, could sanction. Suppose the same number of men, the millions which composed the continent, which rose up to exterminate another, and who followed the man who was first a soldier, and then a priest, and hermit, and who has left the world in doubt, whether he was a prophet, a mad-man, a fool, or a demagogue, had spent the same treasures of life, and of money, in trying to spread the spirit of that Savior for whose tomb they could waste so much; and suppose this army had been enlightened and sanctified men, and had devoted their powers to do good to mankind, and to honor their God, how different would the world have been found today!'

Was man created for *war*? Did his Maker create the eye that he might take better aim on the field of battle? Give him skill, that he might invent methods of slaying by thousands? And plant a thirst in the soul, that it might be quenched with the blood of men? What science or art can boast of more precision, or more to teach it, to hail it with enthusiasm, and to celebrate it in song? Genius has ever sat at the feet of Mars, and exhausted his efforts in preparing exquisite offerings. Human thought has never made such gigantic efforts as when employed in scenes of butchery. Has skill ever been more active and successful—has poetry ever so kindled, as when the flames of Troy lighted her page? What schoolboy is ignorant of the battle-ground and the field of blood, where ancient and modern armies met and tried to crush each other? Has music ever thrilled like that which led man to battle, and the plume of the desert-bird, ever danced so gracefully, as when on the head of the warrior? Are any honors so freely bestowed, or cheaply purchased, as those which are gained by a few hours of fighting?

See that man, who so late was the wonder of the world, calling out, marshalling, employing, and wasting almost all the treasures of Europe, for twelve or fifteen years. What multitudes of minds did he call to the murderous work of war—minds that might have blessed the world with literature, with science, with schools, and with the gospel of peace, had they not been perverted from the great and best object of living!' PEACE-GLEANER.

To the Editor of the Christian Register.

MARTHA'S VINEYARD.

Nov. 1836.

The Vineyard is set off into three townships, Chilmark, Tisbury and Edgartown. Gayhead, which contains the best land on the island, is comprised within the limits of Chilmark. It is in possession of the Indians. Some of it is cultivated by them, but the larger part is used for pasturage. As you ride over its uneven surface, now to the summit of a rugged knoll, now into a deep and precipitous hollow, and again along the margin of an extended, irregular pond, it gives an aspect of life to the bald and desolate scenery, to alight here and there, and, within the circuit of vision, to see the herds of grazing cattle. One half of the inhabitants of the island are dispersed over the townships of Chilmark and Tisbury. Much of these townships is covered with shrub-oak. That part which is cleared, is good for pasturage or tillage. The northern and western parts swell into hills on whose summits rise granite rocks of peculiar shape and appearance. At a distance it is easy to mistake them for houses and barns. Some are hollowed at the top, and, if in the neighborhood of houses, are turned to good account by being converted into watering troughs. The goat-race, like the Indian, is fast disappearing before the tide of civilization. Among the few that are left,—when threading my way through the forests of bitter oak towards Gayhead, I saw one whose like I am sure I never shall see again. To describe him would be impossible; a patriarch of many generations—a hair coat of such glossy black and pure white. The sight of it was enough to keep off the chill of the most searching north-easter. And then what an imposing creature—as big every whit as a Shetland pony. What noble proportions—what a bold and martial front—with its threatening and sturdy turrets above—and its huge sweeping length of matted gray beard below, such as would cheer the heart of the 'straitest sect' of Jew or Turk! Such a veteran would have been the pride of a menagerie. Alone he would have drawn more visiters than the big ox or the mock-sea-serpent. You could not but pay him reverence—mammoth as he was—he had grown up from infancy on leaves, and twigs and buds.

Onward a few miles—a little more than an hour's ride from Gayhead—where you must alight from your chaise and mount on horse—while preparations are making, strike across the fields to the South Coast, overleaping a few walls and fences. It is but half a mile, and you will never regret it. You will soon reach the bold head-land. But be cautious that you approach not too near. Step lightly, for the smooth grass platform on which you tread is precarious footing. The bank is worn away many feet underneath and the turf projects far over without any support. If it should give way, as it has by the weight of cattle grazing along its edge, and by the force of gravity alone, you would be precipitated more than an hundred and thirty feet, with nothing to interrupt your descent, until you reached the roaring surf or struck upon the sea-worn rocks below; at any period of tide a fatal fall. But take your station a little from the edge, with one hand hold of the rails of a fence, which seems erected here for your especial convenience and security; then bend over and take a view of the spectacle. The sea—it is far, far beneath you—you are beyond the reach of the wildest, maddest leap of its fury. As it chafes upon the rocky shore, its solemn music reaches your ear mellowed by distance. Now raise your head—look off upon the measureless expanse—not a handful of earth till you reach Cuba or the Bahamas. What a flood of waters. How profound and endless! How awful, yet how peaceful! 'What heavenly dignity.' Mysterious sea! in thy slumbers how serene—in thy wrath how terrific! Below, among the rocks and sands, thou dost 'play upon thy lowest stops.' Here is thy softest, richest music.

One may readily determine the great difference between the night air along shore and inland, by taking a ride of a few miles from Ed-

gartown—say as far as Tisbury. In Tisbury and Chilmark, as soon as the sun has set, the dank vapours rise and the chill dews fall. Early in Autumn a coat is needed, and thin ice makes in the pools and ponds; while in Edgartown the evenings are mild, clear, and summer like. However, in all parts of the island 'the fiig-tree and the vine do yield their strength.'

The shark is rarely seen; but the whale occasionally gambols a few miles from the South beach. The sword-fish you may take when you will. The squid is a soft bladder-fish found on the sand—egg shaped, of variegated colors, very attractive to the eye; but poisonous to the touch. With the islanders the brilliant blue-fish and the large fat eels of the ponds and harbors (fifteen barrels of which are sometimes taken in a night) are luxuries, as well as that unique and really luscious dish—the corn-pudding.

The bellows-fish must not be omitted, which pumps water into a membraneous apartment on its under side, and swells itself to such a degree that its diameter is equal to twice its length. Singular contrivance this! yet it serves a most important purpose. The fish thus escapes all enemies that would swallow it up.

Its security in its own element is its ruin on land. The little islanders—mischievous urchins—catch it and scratch its stomach to make it swell. When it has reached its full dimensions, they give it a blow with a stick or stone, and it bursts with a noise as loud as a pistol.

In the vicinity of Edgartown is a pond which is said to rise in dry weather and fall in wet. Don't you believe it? Many of threescore years and ten declare it upon their honor—and would testify to it upon oath. You may be incredulous if you will, but such is the testimony.

This is not the only strange and phenominal thing about the island. Credible men say that the hystericks prevail more or less in those families living along the Southern shore. The air is saturated with the salt-brine, and strains up the system beyond its capacity of endurance. Indeed the haughty sea loves its solitary grandeur, and with hoarse tones speaks to the ear of intrusive humanity—'hitherto shalt thou come but no further, and here shall thy proud *foot* be stayed.'

Strange as it may seem, the flood tide sets up between the Elizabeth islands and Gayhead, and flows eastward through the sound on towards Massachusetts Bay, and the ebb tide accordingly in a contrary direction. At Point Judith the reverse is true.

Oil is money—hence on the island the circulating medium is plentiful. For invalids the island offers advantages that few other places possess, at least in one particular. You are hardly shut up within doors at any season of the year, in consequence of muddy streets. Unlike the slippery clay-hills up and down the Kennebeck and Penobscot, where it is impossible to step out after an April shower without carrying along with you a considerable portion of the street—it is the best walking in bad weather. Heavy rains have an effect upon the soil similar to the 'hammer of the surf' upon the sea-beach.

The old stock of the islanders may be said to have a language and pronunciation of their own. The former is quaint, hearty, and much set off with sea-phrases and imagery. The latter is singularly provincial, but strong, full of meaning, and highly amusing. These remarks must be conned to the old settlers, some of whom have never set foot upon the main-land. If one of these who had seen nothing but salt-water and a patch of earth were suddenly transported to the crowded streets of Boston or New-York, what would he think? Doubtless that he was in some other sphere. Notwithstanding such cases as these, there are men on the Vineyard who have enjoyed good advantages of education, and have much experience and knowledge of the world. And it is not strange, for they have visited its remotest corners. The representation from this place in House and Senate is more than respectable, and will compare with that from almost any part of the State.—Remarks upon the condition of the Indians and the State of religion, in a future number. Yours, S. A. D.

Extract from a work entitled Protestant Jesuitism.

MORAL AND RELIGIOUS ASSOCIATIONS.

We live in an age replete with social organizations, in a great variety of forms, larger and smaller, for moral and religious reformation—organizations which have sprung up with surprising rapidity—absorbed the most influential portions of the population in Great Britain and the United States—some of which have already assumed a position, become invested with a character, and attained an influence, of stupendous importance. That they have, for the most part, originated with pure and commendable intentions, will doubtless be conceded by all fair minds; that they have done good, and many of them great good, is no less evident; and that they have determined the question of the overwhelming efficiency of a wide-spread association, for any great public design, is abundantly established. The scrutiny to which these societies have hitherto been subjected, and the opposition they have experienced, have arisen for the most part rather from a repugnance to their professed objects, than from any grave and conscientious scruples as to the principles of their organization, and the modes of their operation. Few serious minds have ever thought of the questions involved in these last considerations. Satisfied as to the objects in view, and confiding in the wisdom and virtue of the leaders and agents of these several enterprises, they have never troubled themselves to inquire, whether all is likely to end well that seems to have a hopeful beginning? whether the principles of association are radically sound and safe? or whether the modes of operation are on the whole fair and approvable? The general voice has been:—The ends proposed seem to be desirable; and we will help and sustain those who are willing to engage in these enterprises, leaving the methods to their own adoption.

But the influence of these associations has, at last, become so paramount over the wide community, exceptionable modes of operation have been by some of them developed or betrayed in so many forms; the boldness with which they have in many instances pushed their schemes, against the wishes and counsels of more diffident, but confessedly discreet minds; and the growing and tremendous energy with which certain of these combinations have brought their associated influence to bear on private character and rights, and on the interests of individuals, to their prejudice, for having used the right of private judgment, not in opposing, but simply for not falling in with and abetting those plans, when in any case they have seemed to be of questionable utility;—for these, and other reaaons of the same class, multitudes of the wisest and most virtuous minds in the community have not only lost much of their respect for the moral and religious associations of the day, but they may have been filled with deep anxiety for their reputation and usefulness. In regard to many of them, great numbers of the wise and good, who had given their countenance and lent their aid, are gradually and silently withdrawing their support, while others do not hesitate openly to declare their disrespect. None of these men question the desirableness of the objects proposed by these institutions, nor are they any the less solicitous to see them achieved; but they have been disheartened and disgusted by these unwarrantable assumptions and unfortunate operations.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 12, 1836.

The request contained in the following letter we think it, on the whole, proper to comply with. In doing this we make no comments craving only the liberty to express the sincere respect and friendship we entertain for both the gentlemen concerned.

To the Editor of the Christian Register.

My Dear Sir,—I cannot but regret that you declined inserting in the Register, Mr Norton's communication respecting my Review of Martineau's Lectures.

Your paper, it seems to me, is the proper place for such discussions, and while I am grateful for the personal considerations that induced you to refuse it; let me assure you, my dear Sir, that the free utterance of any opinions, although they may bear hard upon my own, is the last thing which I have the wish to prevent. Will you do me the favor to copy Mr Norton's article, with my reply, from the Daily Advertiser.

and believe me, Dear Sir,
ever truly yours. G. R.

To the Editor of the Boston Daily Advertiser:

Sir—As the Editor of the Christian Register, from personal considerations to which I fully assent, is reluctant to publish the following communication, will you give it a place in your paper, and oblige

Yours, &c.

ANDREWS NORTON.

Cambridge, 4th Nov. 1836.

I have seen with great surprise and sorrow in the last number of the Christian Examiner, the conclusion of an article on 'Martineau's Rationale of Religious Enquiry,' (pp 248—254.) I should not think it necessary to express these feelings in so public a manner; but every individual, however little conspicuous, has a certain degree of influence which it is his duty not to suffer to be perverted; and my name has been connected with that work since its commencement, and lately announced among those of its supporters. I, therefore, feel bound to the performance of a duty, which, on many accounts, is of the most unpleasant nature; to declare that I wholly dissent from the main opinions (for there seems to me much inconsistency) in the passage referred to; that I consider them as vitally injurious to the cause of religion, because tending to destroy faith in the only evidence on which the truth of Christianity *as a revelation* must ultimately rest; and that I regard the publication of them in the work in which they have appeared as directly and indirectly disastrous to the progress of religious truth. I speak only of the opinions; for I am well aware that almost any form of faith or scepticism may be held in connexion with many amiable and respectable qualities. Nor is it here the place to enter into any discussion of them. My present purpose is personal; arising from a wish to have it understood by all who may feel any interest in the subject, that I am in no degree responsible for their publication, and that I shall not continue one of the supporters of a work in which such opinions are maintained.

It is but doing justice to many other gentlemen who have heretofore been contributors to the work to say that I am persuaded they agree with me in the sentiments I have expressed.

To preclude all occasion of mistake I wish distinctly to present to view the sole ground of this communication. It is, that, the article in question having appeared in the Christian Examiner, others beside the writer seem responsible for the publication of opinions from which they entirely dissent. I have no wish to interfere with the rights of free discussion; but these rights, I may add, are sometimes misunderstood. Without intending any particular or unkind application to the case before us, of which I am not qualified to judge, it may be laid down as a general principle, that he who controverts doctrines, which many, who have thought most concerning them, think of the highest importance to the happiness of man, should thoroughly settle his own belief, that he should satisfy himself that he has ability to discuss the subject and has viewed it, as far as possible, in all its bearings, and that he should further be convinced, after very serious consideration, that the promulgation of his views will serve the interests of truth and goodness. Let him then publish them in such a form, as far as may be, that they will first go into the hands only of those who are capable of judging of their correctness.

Boston, 7th Nov. 1836.

To Mr Andrews Norton, of Cambridge.

Dear Sir—I was glad to perceive that the views presented by me in the last number of the Christian Examiner were of sufficient importance to attract your attention. I was still more glad to find that you thought them worthy of so much notice, as to require you to disavow in a public print, under your own name, all responsibility for their publication. Nothing seems to me more desirable than a frank expression of opinion on all subjects, which involve important interests, whether of science or of conduct; and I rejoice that you have set the example of an open disclaimer of certain views which I have defended in the article alluded to. It will create a fresh interest in the subject, and lead to a more thorough examination of my opinions, than I could have ventured to hope, from the imperfect manner in which they are set forth.

With regard to the mode, in which you declare your want of agreement with my article, and the step you purpose to take in consequence thereof, I have nothing to say; it is a question of individual taste with which no one has a right to interfere. There is, indeed, a tone in your remarks, slightly suppressed, which a stranger to both of us might think betrayed more of the *odium theologicum* than of personal friendship; but presuming that this is not the case, I shall reply to them in the spirit of candor and charity, by which I will not doubt that they were suggested. I must forget the benefits I have received from the severity of your taste and the minuteness of your learning in a former pupilage, before I can persuade myself to discuss any subject with you in a manner incompatible with your superiority in years and attainments to myself.

I will add, at the same time, that if you find heresies in my Review, I also find them in your comments upon it; but we are both too deeply laden with offences of that kind, to make the spectacle of our flinging stones at each other any thing but ludicrous.

On this account, my personal feelings would lead me to pass over your notice, in silence. I should much prefer to leave it to act, as it may, upon the good sense of our community. They who do not know you, would hardly deem it worth while to attach much value to your avowal of disagreement, unsupported as it is, by any reasonings or new exhibitions of facts. They would wonder that you should feel called upon to disclaim the responsibility of an article, addressed to scientific readers, appearing under the signature of its author, in a work of which you are not the Editor; and would ask, in their perplexity, if the writer were not of age to assume his own responsibilities and bear his own burdens.

But those who are aware of your position in society, your eminence among learned theologians, your freedom of speculation, and the exceeding deference, which for many reasons, we have all been wont to pay to your opinions, will perceive the necessity under which I labor, of doing what I can to turn aside the sharp edge of your denunciation. You have presented me, without the usual formalities of prosecution, before the jury of my fellow citizens, as a dangerous man. You have declared, with singular indefiniteness, that I have uttered views 'vitally injurious to the cause of religion,' 'tending to destroy faith in the only evidence of Christianity—as a revelation;' and you also intimate, that I have done this rashly and unadvisedly, without a wise regard 'to the interests of truth and goodness.'

A certain sense of decorum, then, towards that portion of the public, whose servant I am, towards my neighbors and friends, with whom I live in relations of mutual trust, forces me to give them a distinct opportunity of judging between you and myself. If you are right, I am unworthy of the confidence, they are pleased to repose in me: if you are wrong, it is due to them that they should be made to know it.

I should have been better able to meet you on fair ground, had you been more explicit in stating the propositions, from which you dissent and the inconsistences of which you complain. You oblige me, in some sense, both to discover your 'dream' and to point out the 'interpretation thereof.' As you thus loosely refer to the passage contained on pp. 248—254, I will confine myself to the main position which is there defended.

It may be shortly summed up in these words. The evidence of miracles depends on a previous belief in Christianity, rather than the evidence of Christianity on a previous belief in miracles. In presenting the argument for our faith to an unbeliever, I would begin with establishing its coincidence with the divine testimony of our spiritual nature; and having done that I would proceed to show the probability of miracles. This, Sir, I suppose is the view for which you are unwilling to be responsible. I am not now required to defend it in its scientific form. A sketch of the argument on which it rests is contained in the article in question, and I leave it with perfect freedom,—to stand or fall according to its merits,—to the consideration of our theologians by profession, as well as of our intelligent laymen, to whose verdict on such points, I attach more importance, than you think it deserves. I am only called upon here to show that this view is not likely to be so disastrous to our community as you seem to imagine. It will be sufficient for my defence, in this regard, to demonstrate that it is no theological novelty of my own, but one which has had the sanction of devout and thinking minds in every age of the Church. In proof of this, I shall appeal to the Scriptures, to the Fathers, to the Reformers and early Protestants, and to theologians of the present day. I must be brief new and more full hereafter, if occasion be presented.

I. As to the Scriptures. I refer you to the following passages, which prove that miracles cannot be made the primary evidence of revelation. Deut. 13, 1, et seq. Matth. 12, 27, 39. et seq. 16, 1—4. 24. Luke 9, 49. 11, 19. 16, 27 et seq. John 4, 48. 7, 17. Gal. 1, 8. 2 Thess. 2, 9.

II. As to the Fathers. I refer you to the following quotations, which prove that in the opinion of the writers, miracles derived their support from the religion rather than the religion from the miracles.

Chrysostom (in Psalm 111) says, 'the elevated and philosophical need not the aid of miracles. For blessed are they who have not seen and yet have believed.'

Clemens Romanus founds their authority on the purposes to which they are applied and not on their intrinsic character. Hence they have no independent validity. (Recog. III. 59.) 'He, who is of evil, performs miracles which do good to no one; but those, which are performed by a good man, are profitable to men.'

Origen (contra. Cels. I. 68.) grounds the divinity of the miracles of Christ on the moral character of their author. (Contra. Cels. I. 38, 46. II. 51.) He refers for their proof to the religious purposes which they had in view.

Tertullian (adversus Marc. III. 2) denies that the miracles afford satisfactory proof without the aid of other considerations.

Lactantius (Instit. div. V. 3) asserts that the performance of miracles alone does not establish the divinity of Christ, but refers to other sources of evidence.

III. As to the Reformers and early Protestants. The main point of my article is supported by a host of witnesses from the first epoch Protestanism. Luther, certainly, in your opinion, must be deemed to have attacked Christianity with no less vigor than he did the papacy. His writings are filled with statements to show that the evidence of our religion depends upon its character and not on its miracles. I will suggest a few of them to your memory. Would that we might all catch something of the freshness of his spirit and his language!

'They among the apostles, who drive this point the most and the hardest, how faith in Christ alone justifies,—they are the Gospel-writers for me. Therefore Paul's Epistles are more a gospel than Matthew, Mark and Luke. For these describe nothing but the history of the works and miracles of Christ; but the grace which we have through him, no one extols that so valiantly as St. Paul. Now since the words of Christ are the thing and not his works and deeds, and if we must take up with one of them, it were better that we were without the *works* and the history than the word and *doctrine*,—we ought to praise those books most hugely, which which treat the most of the doctrine and the word of the Lord Christ. For although the miracles of Christ were not, and we knew nothing about them, we should yet have enough in the word, without which we could not have life.' *Luthers Werke. Vorrede ueber den I. Brief Petri.* 9 *Theil. S.* 026.

'There are some people who would fain be certain or have a sign from Heaven: but suppose they had such a sign, and did not believe after all? What good would it do? What is the use of signs (miracles) without faith? Of what use to the Jews were the miracles of Christ and the apostles?' *Werke. Sermon von Bereitung zum Sterben.* 10 *Thl. S.* 2508.

'I don't want to be able to work a miracle. For they who will not be converted by the word, against which all the world can say nothing, will never be moved by miracles'—*Werke. Lection wider die Rottengeister.* 9 *Th. S.* 574.

'The Gospel is more powerful than all miracles: for the Gospel never mistakes nor deceives; but miracles are very fallacious, as Paul expressly asserts.—(2 Thess. 2, 9.) As Moses also (Deut. 13, 5) writes of miracles, that no miracle is to be believed when it contradicts the word of God. *For miracles should follow and serve the word; but the word should not be guided by miracles.*'—*Werke, Wider den neuen Abgott*, 15 *Thl. S.* 2779.

'The Miracles which Christ wrought on the body are small, and almost childish, compared with the high and true miracle, which he constantly performs in the christian world by his divine, almighty power. For instance, that christianity is preserved on the earth, that the word of God and faith in him yet hold out, yea, that a Christian can survive on earth against the devil and his angels; also against so many tyrants, and factions, yea against our own flesh and blood. This is indeed to cast out the devil and tread on serpents; for those visible miracles were merely signs for the ignorant, unbelieving crowd; and for such it were well to work them yet; but for us, who know and believe what need is there of them? For the heathen indeed, Christ must needs give external signs, which they could see and take hold of: but Christians must needs have far higher, heavenly signs, compared with which the former are earthly.—It was necessary to bring over the ignorant with external miracles, and to throw out such apples and pears to them as to children; but we on the contrary, should boast of the great miracles, which Christ daily performs in his church.'—*Werke. Kirchenpostille. II. Thl. S.* 1338.

The early Protestant Theologians followed closely in the steps of Luther. The kind and degree of importance they attached to the evidence of miracles are precisely similar to those which I have defended. In their opinion, a living faith, *fides divina*, as they call it, was produced by the testimony of the Holy Spirit within the soul: whereas it was only an external faith, a faith of the letter, *fides humana*, which was produced by the evidence of miracles. I will quote a few passages which speak for themselves.

Gerhard, born 1582. (*loci theol. de eccles. T. VI p.* 481.) 'Miracles were like trumpets and criers, with which the Gospel was at first heralded.' P. 482.—'Miracles prove nothing unless they are connected with the truth of the doctrine.' 'From miracles alone, nothing can be decided concerning the doctrine; on the contrary, it is the doctrine which must decide the miracle. P. 488. 'True miracles cannot be distinguished from false, merely by their external appearance. The judgment of the mind must then be added, which is passed upon them according to the doctrine.'

Quenstedt, born 1617. (*Theol. polem. I. p.* 97.)—'Though there are many proofs of faith, which support the authority of Scripture,—all these proofs produce only an outward faith (*fides humana*): but the ultimate and true standard, under which and on account of which we believe with a divine and infallible faith, that the word of God is the word of God, is the intrinsic force and efficacy of the divine word itself, the testimony and seal of the Holy Spirit speaking in scripture.'

Chemnitz, born 1522. (*Locis theol. p.* 132.) 'Miracles should not receive the preference over doctrine.—For even miracles have no avail against a doctrine revealed by God.'

IV. As to modern theologians. I need not tell you that it is in the country of Luther, that the science of theology has received its greatest developments, since the time of the Reformation. You are aware that every topic of this science has been discussed there with freedom, learning and strenuous industry. The attacks which were made upon the truth of the miracles, in the early stages of modern German Theology, of course, gave rise to a profound examination of their character and validity. The result is that they who hold to the reality of the christian miracles, have been forced to adopt the mode of proof which I have exhibited in the article under consideration. Instead of resting the doctrine on the miracles they rest the miracles on the doctrine. I will direct your attention to the statements of three theologians, whom, all who are acquainted with the subject would agree, I think, in placing in the most eminent rank—Ammon, Bretschneider, and Schleiermacher. They are not to be confounded with the Rationalist School as it is called,—a school, let me here say, with which I sympathize only in its freedom, and from whose results my faith is as foreign as your own.

Ammon. (*Unterricht in Christ. Glaubenslehre*, 199.) 'In respect to the evidence of miracles, it is clear that no real and inward connexion between truth and miracles exists. Truth is the agreement of a doctrine with reason and rests upon free conviction. Miracles on the contrary are external facts, whose nature and character are the subject of controversy.' 'The one cannot therefore be true, because the other has taken place.'

Bretschneider. (*Handb. der Dogmat I.* 170.) 'A conviction of the inward truth of the doctrine must precede faith in the divine origin of the miracles.' p. 235. 'It is clear that miracles cannot authenticate a divine messenger and the divinity of his doctrine; because they must receive their own attestation as divine, from the divinity of the doctrine which has been established by some other means.'

Schleiermacher. (*Christliche Glaubenslehre* 116.) 'Miracles, as phenomena in the sphere of nature, but which were not to have been wrought by natural means, in themselves can furnish no proof. For in the first place, the Scripture speaks of the performance of miracles by those who were not Christians, without giving us a criterion to distinguish between the true and false, and in the next place we meet with many phenomena, unconnected with revelation, which we cannot explain from natural causes. We do not regard them, however, as miracles, but defer their explanation until we obtain further knowledge.'

I must own that I am not aware of the reception of these views, to any considerable extent, among English or American theologians. But for many years before I knew any thing of German Theology, they seemed so rational, so satisfactory, so entirely in accordance with the present state of science, that I maintained them as I had an opportunity; and I cannot conceal my wonder that their expression in the Examiner should have caused you either surprise or regret.

I can quote but two English writers who have published opinions in accordance with mine. I dare say there may be more, but they have not happened to fall under my eye. And it is a little remarkable that I should find support in my heresies from these writers, who are both orthodox. One is Coleridge, an author whose poetry I esteem more highly than his philosophy, but who will not be suspected of a love of innovation, or of indifference to religious truth. The other is the anonymous writer, or writers, of a little book entitled 'Guesses at Truth,' which by its richness of thought and beauty of expression, forms a true gem in English literature. You shall have a passage from each. Coleridge remarks, *(Friend III.* 103.) 'We have the highest possible authority, that of Scripture itself, to justify us in putting the question: whether miracles can of themselves work a true conviction in the mind? There are spiritual truths which must derive their evidence from within, which whoever rejects, neither will he believe though a man were to rise from the dead to confirm them. Is not a true efficient conviction of a moral truth, is not the creating of a new heart which collects the energies of a man's whole being in the focus of the conscience, the one essential miracle, the same and of the same evidence to the ignorant and the learned, which no superior skill can counterfeit, human or demoniacal? Is it not emphatically that leading of the Father, without which no man can come to Christ? Is it not that implication of doctrine in the miracle, and of miracle in the doctrine, which is the bridge of communication between the senses and the soul? Is not this the one infallible criterion of miracles, by which a man can know whether they be of God?

'The abhorrence in which the most savage or barbarous tribes hold witchcraft, in which however their belief is so intense as to control the springs of life—is not this abhorrence of witchcraft under so full a conviction of its reality, a proof how little of divine, how little fitting to our nature, a miracle is, when insulated from spiritual truth, and disconnected from religion as its end? What then can we think of a theological theory which makes its whole religion consist in the belief of miracles? As the tenet of professed Christians, (I speak of the principle, not of the men, whose hearts will always more or less correct the errors of their understanding,) it is even more absurd, and the pretext for such a religion more inconsistent, than the religion itself. For they profess to derive from it their whole faith in that futurity which if they had not previously believed on the evidence of their own consciences, of Moses and the Prophets, they are assured by their great Founder and Object of Christianity, that neither will they believe it, in any spiritual or profitable sense, though a man should rise from the dead.'

The other passage to which I alluded is from 'Guesses at Truth,' II. p. 330, and with it I will close my quotations. I think you will admire the transparent flow of its language, though you will not admit the doctrine.

'We are continually blind to the presence and insensible to the love of God because he is always and everywhere present, and because every breath of our bodies and of our souls is animated only by his love.—We search after a source for the river, not for the sea. Nay, poor dull stupid senseless creatures that we are, we despise what is ordinary; we have even made it a by-word of reproach—and we disdain to be excited by any thing but what is extraordinary. Savages perceive not God except when He thunders and lightens. The prophet, indeed, the man of God, when he stood before the Lord and the Lord passed by, and a great and strong wind rent the mountains and break in pieces the rock, and after the wind an earthquake, and after the earthquake a fire, well knew that the Lord was not so immediately present in those exhibitions of destructive power, the wind and the earthquake and the fire, as in the still small voice, whether it be the still small voice of Law, which is the principle of the life of the universe, or the still small voice of Conscience, which is the principle of the life of the human soul. The man of God knew this: but an evil and adultrous generation seeketh after a sign. They cannot see God in the earth or in the heaven, in the alternation of night and day, or in the revolution of the seasons, and all the blessings that drop from the wheel of Time as it circles; they cannot see him in the ebb and flow of life throughout the world; but if they see a rod turned into a serpent, they are very willing to see him there. They cannot see the Divinity of Christianity in all the good gifts it has showered over the earth, in the dignity it has given to all the duties and hopes of man, in its answering every question of the soul and intelligibly solving the whole riddle of our being; but if they hear of a fig-tree withering, they are ready to fall down and worship. Nay more, many in this most idolatrous generation assert that the belief in such miracles is the only stable foundation for religious faith.'

I have thus presented some proofs which may show that I did not utter my opinion without thought or from a vain love of novelty. I am as firmly persuaded of the truth and importance of my views as you are of your own. Perhaps I am not less deeply or practically interested in the progress of religious truth, the cause of human happiness than yourself. At all events, I would lay no restriction upon the free discussion of the former, or upon any honest efforts for the promotion of the latter. We live in an age of scepticism and vague thought on many of the most important subjects of belief; but for myself I am certain that no cold reserve, no coward fear, no spiritual despotism can remove or mitigate the evil. We want scientific inquiry and discussion, in which the love of truth shall be blended with a heartfelt trust in its power. I see most clearly the work that is to be done for this age, before a return to deep religious convictions is possible. Would that you and others to whom the gift is granted might engage in this work with such wisdom and energy as to prevent so obscure a pen as mine from being called before the public.

There is one thing, Sir, in your article which I confess struck me with much surprise. I allude to the appeals you have made to the fears of the uninstructed. You have not shown me wherein I have erred. You have made no attempt to set me right. You merely say that my opinions are dangerous, without giving a hint as to the means of their correction. I had thought that we lived at too late a day for this. I had thought that we had breathed the air of freeeom too long to substitute an appeal to popular prejudice in the place of reason and argument. The same course, Sir, that you have taken, has been pursued before against the innovator on traditional ideas. A similar charge was brought against our Savior by the Pharisees, and against the Apostle Paul by the Ephesians. It was uttered by Athanasius against Arius and by Augustine against Pelagius. It has been uttered by monks and inquisitors in all ages, against those who united a free spirit with a frank and fearless zeal. I have found from the whole current of Christian history, that it has seldom been successful to attempt the destruction of an opinion in this mode. The truth has usually survived though the advocate thereof has perished. I would be far, Sir, from impairing your legitimate influence in our theological circles, but when you so far forget the principles of our Protestant fathers, as to wish to place shackles upon the press, and to drown the voice of discussion by the cry of alarm, I must take leave to say, that I regret to see you manifesting the spirit of a class of men, who are too well known in the annals of the Church, and with whom I would gladly hope that few among us have any thing in common.

I will add in conclusion, that I have no hope, in these remarks, of gaining your assent, to the doctrines which I believe. Our differences of opinion arise from a radical difference in our philosophical views. You are a disciple of the school which was founded by Locke—the successor of Hobbes and the precursor of Condillac and Voltaire. For that philosophy I have no respect. I believe it to be superficial, irreligions and false in its primary elements. The evils it has brought upon humanity, by denying to the mind the power of perceiving spiritual truth, are great and lamentable. They have crept over Theology, Literature, Art, and Society. This age has no higher mission than to labor for their cure. I wish to go back to the philosophy of the most enlightened Fathers, to that of the giants of English Theology in the days of their unshorn strength, to that lofty spiritual faith which is now held by the most eminent philosophers of the continent of Europe. With the prevalence of this philosophy, a true reform of theology may be predicted; and the living and practical faith of the heart take the place of bondage to a dead letter.

If you should see fit, Sir, to continue this controversy, which I am as far from shrinking from as I am from courting, I trust it will be with a desire to elicit truth by discussion rather than to silence it by authority. Let there be 'the wisdom of love as well as the love of wisdom,' and you will find no one more ready to listen to your arguments and to be convinced by your instructions than

Your Friend and Servant,
The Reviewer of Martineau's Letters, in the Christian Examiner.

LETTER OF REV. MR. BRECKINRIDGE ON AMERICAN SLAVERY.

We have placed this important document on our last page as worthy of preservation for its able exposure of the illiberal attempts among a portion of British subjects to promote the political interference of Great Britain in our domestic institutions. It contains facts, statements and arguments respecting British oppressions which show conclusively that it is the duty of the philanthropists and agitators of Britain to look first at home, and acquaint themselves with the history of their own government in regard to foreign dependencies, before they enter into a crusade against the institutions of the *United States*. The letter was occasioned by the offensive proceedings of the Glasgow Emancipation Society and the part taken in them by Dr Wardlaw, to whom the letter is addressed.

BRADFORD'S NOTES ON THE GOSPELS.

To the Editor of the Register and Observer,

Permit me through the medium of your paper to recommend to the attention of those readers of scripture who are desirous of 'understanding what they read,' and particularly to young persons, a work called the Four Gospels with an historical Preface to each, and Notes critical and explanatory by Alden Bradford.

I do not pretend to judge of the correctness of any alterations there may be in the translation, though of these I believe there are few; but the notes are adapted to throw much light on difficult passages, and to explain many things 'hard to be understood.' Those who like to compare texts, and to explain scripture by scripture, will find much help in this volume, as many passages are elucidated in this mode. It is evidently the fruit of much learning and study; the views are liberal and enlightened; and I think that young persons who are seeking to understand the Word of Life, will find in it much biblical knowledge conveyed in a condensed and agreeable form.

A Female Inquirer after Truth.

The Family School. No. 2.—We spoke of the design of this periodical when the first number appeared. The Editor, a lady well known for her literary acquirements and expe-

rience, adds, in the present number, that the word *School*, not confined to children, is 'intended in as large a sense as the word *Family*;' and while the youngest child is not to be overlooke d the plan respects, no less, the other members of the domestic circle as such.'

Messrs Marsh, Capen, and Lyon, of this city, and W. and S. B. Ives, of Salem, are the publishers; and the paper is printed at the Salem Observer press.

CORRESPONDENTS. We are obliged to postpone some communications intended for this week's Register.

NEW PUBLICATIONS.

Protestant Jesuitism. By a Protestant, New York: Harper & Brothers, 1836.

This book has all the signs of independence except that of the author's name, which is wanting. It is aimed against *ultra* modes of reformation, most of all in the use of meats and drinks. The author considers the Temperance Reformation to be a failure. He maintains that experiment in the excess of abstinence has produced bad physical effects; that the severity of the reformers and their inquisitorial spirit have occasioned hypocrisy and secret indulgence to a lamentable degree, and that nothing but giving up the pledge and resorting to moral means and to the aids and influences of Christian truth can remedy the existing evils. We cannot but think that he is chargeable with exaggeration, as much as are the *ultra* reformers; but we like many things in his book, and think it particularly deserving of the attention of those whose measures he condemns. Though it is not confined to the temperance reform, this is the most prominent subject, in connection with the historical sketch of Jesuitism proper. He imputes infidelity in great part to the fault of religionists, and ascribes many moral evils to the over-doing of those who have been striving to effect the opposite good.

The Young Lady's Friend. By a Lady. Boston: American Stationer's Company. Sold at Colman's Literary Rooms, 121 Washington Street.

If we are rightly informed this work is the production of a lady who, we well know, has seen and learned much of the world, a lady of strong intellect, of wide reading and information and of close observation. To a judgment something like this one would be led by looking at the selection of topics, for though the work is remarkably comprehensive, it does not contain remarks on every thing that adorns the female character and perfects the woman, or all that is to be shunned. It abounds in illustrations: and though it is sometime too minute for our taste, it may not be too much so for utility, or for the taste of others.

An Essay on the sin and the evils of Covetousness; and the happy effects which would flow from a spirit of Christian Beneficence. Illustrated by a variety of facts, selected from sacred and civil History, and other documents. By Thomas Dick, L. L. D. Author of the 'Christian Philosopher,' &c. New York. Robinson, Pratt & Co. 1836.

It appears from the author's Preface to this work, that it was sent for examination, as a candidate for the prize offered in England for the best Essay on 'Covetousness,' which was adjudged to Mr Harris. It was sent after the time prescribed, and was 'returned *unopened*,' says Dr Dick, 'on the ground *that the carriage and postage of it were not paid.*' This circumstance 'the author was disposed,' as he says, 'to consider little short of an exemplification of *Covetousness*—the very evil which the Essays advertised for, were intended to counteract.'

Mr Dick's publitation is of a less popular cast than that of Mr Harris; but we look upon it as a very useful book both for the historical and biographical sketches by which he illustrates the evil, and for the moral and religious suasion and arguments which he brings against it, and in favor of the opposite good.

An Address delivered before the Massachusetts Charitable Mechanic Association, at the celebration of the Tenth Triennial Festival, October 6, 1836. By James Lloyd Homer. Boston: 1836.

Mr Homer speaks, without boasting, what the Mechanic Association has done, and exposes, with great frankness, its deficiencies. To this end he gives brief and interesting accounts of several similar institutions in the large cities and towns in the United States showing how the fraternity he addressed might be benefited by their examples.

Combinations among tradesmen, such as *Trades' Union* and the *Ten Hours System*, pass in review, and are condemned as the fruits of 'a restless and turbulent spirit,' and alike injurious to master workmen and journeymen. Mr Homer vindicates, in just terms, the respectabilty, in the social system, of employment in the mechanic arts, and illustrates by a few examples the immense blessings that mechanics have conferred on mankind by their achievements. We have read the address with much pleasure, no less for the information we have derived from it, than for the manner in which it is executed,

The Chapel Hymn Book, 2d Edition, with Additional Hymns. Boston: S. G. Simpkins. 1837.

This collection of Hymns was originally prepared for the use of the Warren Street and Pitts Street Chapels, and this new edition is printed at the suggestion of certain friends of the compilers who think it may be useful in Sunday Schools, Families and perhaps some of our smaller Churches. Simplicity in the character of the Hymns, and cheapness of the book were leading objects in the compilation. So far as we can judge from running over the 'Index of first lines,' the compilers have accomplished their aim in regard to simplicity, and have made a valuable collection.

Mythology of Ancient Greece and Italy: for the use of schools. By Thomas Keightley. New York: D. Appleton & Co. 1837.

Mr Keightley is the author of a large work on Mythology intended to impart a knowledge of 'the real origin and signification of its various legends.' The volume before us is merely 'narrative and introductory.' It appears to be well adapted to the purpose intended, though a full alphabetical index of names and subjects would add materially to its value.

ECCLESIASTICAL.

Ordination.—The Rev. Thomas M. Cla, Jr. has accepted a call to the Rectorship of Grace Church, in this city, and was admitted to the Order of Priests on Sunday, A. M. by the Rt. Rev. Bishop Griswold

Ordained, over the Second Congregational Church and Society in Attleborough, Oct. 20th. Rev. Jonathan Crane, Jr. late of Auburn Seminary N. Y. Introductory Prayer, by the Rev. Mr Fowler of Fall River; Sermon, by Rev Mr Ide, of Medway.

Installed, at Princeton, Oct. 27, 1839, Rev. Elijah Demond. Rev. Mr Gay, of Hubbardston, offered the Introductory Prayer, Rev. Mr Ide, of Medway, preached the Sermon.

Ordination.—The ordination of Mr Abiel Abbott Livermore over the Congregational Society in Keene, N. H. took place on Wednesday Nov. 2d. Considering the frequency of these occasions of late, this was one of unusual interest;—the more so as this Church holds a central position among a cluster of Churches of our denomination in that corner of the State; and as was well said by the clergyman who expressed the fellowship of the Churches, it had long needed a pastor to be the Key-stone of the arch among an association of pastors. It was intended to draw together on this occasion all the Unitarian clergymen in New Hampshire. We regretted several absent ones; but, notwithstanding, the Council was large, and composed of delegates from some dozen churches, mostly clergymen. The Church, a simple and beautiful building, was quite filled. And though the exercises were long, too long, as Ordination services usually are, yet there seemod to be no flagging of attention. All were interested and we hope edified.

The Rev. Mr Peabody, of Portsmouth, being unexpectedly absent a discourse was given by Rev. Mr Barrett, of Boston. It was a forcible appeal to those present to 'walk worthily of their high vocation' as Christians, and especially as Christians, whose views of religion make their standard of character peculiarly high. The body of the discourse was argumentative, going to show that Unitarian principles tend to promote and accordingly require of us a more perfect manifestation of the Chsistian spirit, if we live up to them, than the dogmas which have been popular. The other exercises were as follows: Introductory Prayer, by Rev. Mr Hill of Littleton—Reading of the Scriptures, Mr Austin of Wayland—Ordaining Prayer, Mr Whitman of Wilton—Charge, Mr Abbot, of Petersboro'—Right Hand of Fellowship, Mr Wood, of Walpole—Address to the Society, Mr Brown, of Brattleboro'—Concluding Prayer, Mr Robinson, of Groton. Several Anthems were sung, and two appropriate Hymns, the contributions of female pens.

In the evening a Sermon was prerched and addresses were made by several clergymen.

The original Hymns will appear next week.

[From the Christian Watchman.]

FATHERLESS AND WIDOW'S SOCIETY.

[Abstract of the Nineteenth Annual Report.]

It becomes the duty of your Board of Managers, gratefully to acknowledge the benefactions of the members and friends of the institution, and with deference to state, in what manner as almoners of your bounty, they have been enabled to dispense your charity to the interesting classes of sufferers, whose claims it has been our privilege to advocate and cherish.

The sum of $500 was presented, at the commencement of the winter, by the Hon. Theodore Lyman. This was followed by another sum of $50, and during the prolonged inclemency of the season, by a third of $300. To these gifts were added a plentiful supply of potatoes, sent by that gentleman to the abode of each widow, in the name of the Fatherless and Widows' Society. The more than ordinarily severe cold, and its long continuance, rendered these benevolent offerings peculiarly acceptable, and by means of which, your Trustees were enabled to extend prompt and opportune relief to an increased number, which prevented much suffering and want.

From other individuals your Board also received the favor of voluntary aid, most seasonably bestowed. Mr John J. Low presented $100; Mr. Samuel Train, $50; an unknown friend, $20; and Mr. Isaac Mansfield, $6 00. The sum of $10 00 was contributed by six young ladies of the Rev. Baron Stow's congregation, to constitute the wife of their Pastor a life member. Two ladies have joined the Society as life members, by the usual payment of $10 00 each. The amount collected on the evening of the anniversary was $228, and $267 has been received from four hundred and forty-four annual subscribers.

The Report acknowledges, also, the receipt of very valuable donations in money and clothing, from Mrs. B. J. and her daughters, and also from the Young Ladies' Auxiliary Society. This society, in honour of the late President of the Fatherless and Widows' Society, has assumed the name of the 'Lee Sewing Circle.'

The sum of $1,008 has been applied the past year to the relief of four hundred widows and three hundred and thirty-four fatherless children; this amount exceeds the receipts. The balance in your treasury the preceding year, enabled the managers to meet the unusual pressure of want caused by the extreme inclemency of the season. Since its first organization, in 1817, the society has received $13,279 50, and has extended relief to four thousand, two hundred and eight fatherless children and destitute widows. On account of the exposure to suffering from the causes already named, the visits of your Trustees throughout the winter, in distributing your gifts, were replete with circumstances of the most touching character.

A large number of affecting incidents are related in the Report.

INTELLIGENCE.

[From the St. Augustine Herald of the 11th ult.]

Florida War.—Narrative of the operations of the campaign.

On the 28th of September, Governor Call passed the Suwannee, at the Old Town, with 1250 volunteer Tennesseeans and 125 Floridians, all mounted. He had ordered an abundant supply of rations and forage, which was then afloat, to the mouth of that river, but owing to the sickness of the crews of three steamboats, lying in the river, they had not been brought to the depot.—Such was the impatience of the volunteers to find the enemy, that they prepared to make a sudden rush on the foe, presuming that they might be surprised; and although an express from Gen. Reed, then at the Old Town, overtook the Governor within ten miles from that post, to inform him of the reception of a full supply of every thing wanted by the army, both officers and men expresed a decided unwillingness to delay their march. On their route to Camp Drane, seven Indians were killed, and few, if any, discovered by the spy guard in advance, escaped the unerring shot of the Volunteers.

On the 1st of October, the Governor reached Fort Drane and found the fires of the enemy still burning. They had escaped with their women and children by a few hours only, and but for the accidental escape of a spy, found about Wacahouta, who was hotly pursued, but in vain, we should have surprised, and perhaps destroyed the whole gang of Micasuckies with Powell at their head. As it was, four of their number were run down and killed.

The army remained encamped at fort Drane until a junction could be effected with Major Pierce, then at Black Creek, on whose zeal and ability the Governor relied to supply his army with rations. Nor did he rely in vain. On the night of the 4th, at ten o'clock, an express reached the Major from, Santaffee, giving information that 100 Floridians had reached the latter place, to aid in escorting provisions to Camp Drane—at 12 o'clock, two hours after the express, the Major was in the saddle, and his whole command on the move. On the morning of the 5th, the movement was made from Black Creek, and on the eveniug of the next day, Major Pierce with his detachment, reached Fort Drane, and furnished to Gov. Call 7 or 8 day's rations for his whole command, a distance of 65 miles.

With this supply it was deemed advisable to press on to the Withlacoochee, pass it to the cove, if found fordable, and capture their women and children if the warriors should elude us: or, should the waters of the river be beyond the banks, fall down the river to the depot directed to be established at Graham's old Camp, and unite with Gen. Reed and Col. Lane, at the head of the friendly Creeks. On the way, the advanced guard fell in with a small encampment of Micasuckies, the most warlike and hostile of the tribes, killed 13 men, who did not fire a shot, and took prisoners 4 women and 8 children. After an examination of the squaws it was found that we had reached the river at the point most desirable; that the body of the Indian families were on the opposite side, and the negro town, so called, was three miles above us, protected by a deep creek running through a thick swamp hammock, and fordable only at very dry seasons. To this last place a detachment of 300 Tennessee volunteers, under Col. Gill, proceeded, who returned in the evening with 8 killed and 7 wounded, by a shot from an unseen foe, unable to cross the creek from the depth of water.

The main body had continued their march to the river, and on reaching the banks, after passing the most villainous swamp ever passed on horseback, found the river flooded greatly above its banks, and 250 yards over whilst standing on the edge of the water, and mortified that a barrier so unlooked for was thrown in our way, a few shot were fired from the other side, and it was with much difficulty that the impetuosity of our men could be restrained—the firing was continued on both sides, without our seeing the Indians. When the volunteers had been recalled, Major Gordon gallantly volunteered with 200 of his men to silence the firing on the opposite side. To this the commander in chief was reluctantly induced to give his assent, and the gallant band marched to the banks two feet deep in water, and after much ineffectul firing, which, as our officers observed, was only useful in getting rid of ammunition, of which we had not too much, were recalled at the sound of the bugle, Major Gordon being wounded in the breast by a spent ball.

The army, thus foiled by the high water in their attempts to cross the river, and end the war at a blow, and almost without rations, had but one or two courses to pursue. The first was to fall back to Black Creek or Volusia for supplies, or to advance onward to the mouth of the river, to communicate with Gen. Reed or Col. Lane, and to obtain provisions there. The last course was preferred by the General, and by a council of war, and the march was commenced; greatly to our disappointment, no depot was established at the point so peremptorily ordered, and the army was directed to Fort Drane and Garey's Ferry. Luckily the main object of the expedition was effected—a junction was formed with Col. Lane, who crossed the Withlachoochee at Gaines's battle ground, 3 miles above our encampment, having been governed in his march by the sound of our artillery, as we fired daily a signal gun.

Thus have ended for a time our operations. Many horses have been lost, and must be replaced. Depots must be established, we have discovered the proper locations. We have found the enemy's strong hold, and the means to assail it. We have found willing and able guides in the prisoner squaws, and derived much valuable information from them. They tell us that there is a large peace party in the nation, who would have sent in an envoy, but from dread that we should shoot him. They tell us that their powder is nearly exhausted, and above all, that the two head chiefs, the most warlike and the most hostile, next to Powell, the one of the Micasuckies, the other of the Long Swamp tribe, were killed by Major Pierce at Fort Drane—from that, or some other cause, perhaps, the defection of the Creeks. We believe that there is dissention among them, that their war spirit is broken, and that they will be whipped, humbled, and perhaps shipped, before Christmas. A high spirit prevails in our army, harmony between the regulars and volunteer militia, zeal, courage and ardor throughout all.

From the Apalachicola Gazette.

From Tampa Bay.—The steamer Meridan arrived at this place from Tampa Bay on Monday last. There had been no fighting in that quarter since our former dates. The deputation of friendly Indians which had been sent out to hold a talk with the hostiles, and induce them to come to terms without further figihting,—or in other words, with a probosition to the Seminole Chiefs, to buy them up,—had returned to Tampa, without having been to able effect any thing. Harjo, the head of the deputation, reports that he found the Chiefs of the Seminoles in a hammock within the Withlacooche Swamp, which was surrounded on all sides by deep morasses, ponds and an almost impenetrable underbrushwood, with, as he calculated, about 3500 of their people, men, women, and children. On the proposal being made to Oseola to lay down his arms and retire to the westward—the reply was firmly and decisively—'Never—the land is ours, and we will die on it.' They boasted of having beaten off other armies of the whitee, and speak confidently of their ability to withstand the present preparations against them.

The U. S. steamer Gen. Izard, in attempting to ascend the Withlacoohe. with supplies for the depot, got aground at the mouth of the river, with her bows on the bank on the one side of the channel, and her stern on the other, and eight feet water in the middle of the channel. In this awkard postiion they remained till the tide went out, when her centre timbers gave way and she broke down. Her stores being mostly wet it is supposed will be saved.

How she came to get into this awkward position, seems to be not well understood. It is said that she was made fast over night by bow and stern line; and in the morning it was found that her bow line had been loosened, and that she had floated round into the position above stated. Now the manner of its getting loose is the question; and as the officers and hands know nothing at all of the matter, it is reasonable to suppose that the *Boat untied herself!* It is even thought by some that she disliked the Withlacoochee, and that she disliked the Indians, and preferring to have nothing do with them, determined upon a retrogade movement, as many honest men had done before her. But in turning, she met with the accident stated. This however, must be mere slander, and we only allude to it for the purpose of showing what wild vagaries will spring up in the imagination, when it ic startled by mysterious circumstances.

Gen. Call, it is understood, is at the depot, with the Tennessee troops, and the militia from middle Florida: but as usual, destitute of subsistence; horses without corn and men without bread. And as the Gen. Izard, which carried their expected supply, has been run aground as above stated, how long they will remian destitute, is quite uncertain.

Extract of a letter dated Washington, Nov. 4.

It seems that our disturbances with the Indians are never to be quieted. Rumors are already rife in relation to the declarations of Chilly McIntosh and the Creek Chiefs that are yet to emigrate. Chilly has boldly declared that he will kill all the Creek Chiefs rhat migrate West of the Mississippi, unless they do fealty to him; and our government has received notici of his declared intentions. Heuce we shall be obliged to increase the army to ten or fifteen thousand men, or receive the services of an adequate number of volunteers, to keep in subjeciion those very Indians, which the humane policy of our government provided with new bomes West of the great father of Rivers.

Mexico and Texas.—At a late hour last night, by the schooner Schenandoah, Captain Moore, from Velasco, Texas, on the 11th instant. Caiptain Moore reports nothing new in Texas, and that the army lay quietly at its old quarters. Lieutenant Jeremiah F. Johnson, late of the Texan armed schooner Independence, died at Marion about the 10th inst.

The Texan Telegraph of the 5th contains the proceedings of the first Congress of the young Republic, and the message of President Burnet.

The latest advices from Matamoras represent commerce at a stand, Mexican troops deserting for want of pay, clothing and food, and probably from some indisposition to encounter the men of San Jacinto. Gen. Urea has resigned, and in fact every thing wears a sorry aspect for the Mexican cause, while the star of Texas is greatly in the ascendant.

We have been favored with a sight of a letter, dated Matamoras, Sept. 26, which represents things there as being very gloomy, business being dull and money uncommonly scarce—large amounts have been robbed on the road from Mexico.

Gen. Urea has resigned the command of the troops to Gen. Amador. The troops have received no pay tor a long time, and are deserting the ranks very fast, still our informant adds, that they are well fed and well clothed.

(From the Texas Telegraph, Oct 5.)

It is with satisfaction we make known that Messrs. Karnes and Teal have arrived here from Matamoras, from which they sneceeded in making their escape.—Fifteen of our men still remain in that place prisoners, and have been put to cleaning the streets. The Mexican prisoners in our hands receive better treatment, and our conduct, in that respect, contrasts greatly to the disadvantage of the Mexican authorities. That nation which treats its prisoners of war with unnecessary rigor, cannot be brave nor generous; in fact, it is against the law of nations, and contrary to equity, which establishes as a principle that misfortune should never be considered and punished as a crime.

The New Orleans Standard of the 19th ult. has the following:—'There have been upward of 2,500,000 dollars due by Mexico to merchants in New Orleans, for many months past; and there will be about 4,500 000 due in January next. The loss of so large an amount to our merchants would almost be a public calamity, as it would seriously affect the commercial relations subsisting in New Orleans; yet that loss is almost unavoidable, should the present state of affairs continue between Texas and Mexido.'

The N. O. Bulletin of the 21st contains a statement of articles delivered to Col. Don Francisco Garay, in Mexico, to be conducted to the army of operations, translated from the Nercurio of the 16th Sept. which concludes with the following,—

They suspect very strongly that Gen. Gaines has secret orders to join Rusk, in case he is forced to retreat towards the Sabine. They know already that a part of Gaines's army is in Texas, and the orders he issued for volunteers, &c. under pretext of the Indians, althongh ostensibly countermanded by Jackson, they believe are preparations for sustaining openly (against this government) the pretentions of the Texans, and then annexing that territory, if not more, to the U. States.

From the Mericurio of 23d Sept.

Although there was a great scarcity of provisions, the army in Matmoras was in good spirits, going through morning and evening exercises daily, in good health, &c. All was tranquil.

[From the Globe.]

TREASURY DEPARTMENT, Nov. 3d, 1836.

In compliance with the resolution of the Senate of the first of July last, directing that 'during the ensuing recess of Congress, the Secretary of the Treasury cause to be published, at the commencement of each month, a statement of the amount of money in the Treasury subject to draft, and also the amount standing to the credit of disbursing officers,' the undersigned hereby gives public notice that 'the amount of money in the Treasury subject to draft,' as shown by the running account of the Treasurer, was, on the 31st ult. $42,617,801 33-100; and 'the amount standing to the credit of disbursing officers,' as shown by the latest returns received, was $4,823,118 94-100. Of the amount of Money in the Treasury subject to draft, the sum of $601,400 78-100 belongs to special trusts, and is not applicable to public service.

LEVI WOODBURY,
Secretary of the Treasury.

*** The Chapel in Pitts Street for 'the Free Religious instruction of the Poor,' will be dedicated on Sunday Morning next at 10 o'clock. Sermon by Rev. F. T. Gray.

MARRIAGES.

In this city by Rev. Mr Pierpont, Mr Charles D. Meriam to Miss Eliza F. daughter of Francis Jackson, Esq.

In West Boylston, Rev. Wm. H. Kinsley, of Ipswich, to Miss Joanna Dike.

DEATHS.

In this city Mr John Mead, book-binder.

On Saturday evening, Lydia, widow of the late Mr Nathaniel Frothingham, 82.

On Monday Morning, Salvator Kirkland, eldest son of Mr Pietro Bachi, of Cambridge, 10.

In Framingham, 4th inst. of scarlet fever, Benjamin W. Buttrick 21.

In Cambridge, 5th inst. Mrs Eunice Porter, 56.

In Roxbury, on Friday morning, Mr Walter U. Richards, 32.

In Cambridge, 1st inst. Mr John Foster, 53. A man of great benevolence, and a benefactor to the poor. He was graduated at Harvard College in 1802.

In Concord, Mrs Lucy Hunt, 90. She was the grand-daughter of Rev. John Whiting, the minister of Concord in the early part of the eighteenth century.

In Philadelphia, 27th ult. of consumption, Mr Geo A. Hovey, formerly of Cambridgeport, 33.

TO SUNDAY SCHOOL TEACHERS.

ON Wednesday next will be published, 'The Sunday School Teacher and Children's Friend.' No. 5. In addition to the usual quantity of useful and interesting matter, this number contains a continuation of the 'Key to Allen's Questions.' Sunday School Teachers and others are respectfully invited to send their names to the subscriber, and the numbers will be duly forwarded.

Subscription Price $1,50 per year.

On hand—an extensive assortment of Books for Sunday School Libraries.

Just published the fifth Edition of the 'Boston Sunday School Hymn Book.'

BENJ. H. GREENE.
Sunday School Depository 124 Washington street.
Nov. 12th

FURNESS' REMARKS ON THE FOUR GOSPELS. This day received and for sale by J. MUNROE & CO.

The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*

134 Washington st. n 12

NEW BOOKS.

JUST received by JAMES MUNROE & CO.
Female Poets
Herodotus 3 vols. Class Library
The Rambler in Mexico by C. J. Latrobe
Souvenir Keepsake—London
For sale by JAMES MUNROE & CO. 134 Washington st. n 12

MYTHOLOGY FOR SCHOOLS.

JUST received by JAMES MUNROE & CO. The Mythology of Ancient Greece and Italy for the use of schools by Thomas Keightley author of Outlines of History in the Cabinet Cyclopedia first American Edition. 134 Washington st. n 12

DICK ON COVETOUSNESS. For sale by J. MUNROE & CO., an Essay on the sin and evils of Covetousness, and the happy effects which would flow from a spirit of Christian beneficence, illustrated by a variety of facts selected from sacred and civil history, and other documents, by Thomas Djck, L. L. D. author of Philosophy of a Future State, &c. &c.—At 134 Washington st. n 12

BEAUTIES OF COURT OF CHARLES II.

JUST received by J. MUNROE & CO. a copy of the above celebrated work 5 Nos. complete containing portraits illustrating the Memoirs De Grammont, Pepys, Evelyn, Clarendon and other contemporary writers with memoirs critical and biographical by Mrs Jameson.

For sale at 134 Washington st. n 12

ENGLISH ANNUALS FOR 1837.

FOR Sale by J. MUNROE & CO.
The Oriental Annual
Landscape "
English "
Friendship's Offering
Souvenir Keeksake
134 Washington st. n 12

WARS OF MONTROSE.

TALES of the Wars of Montrose by James Hogg author of Queen's Wake
Just received by J. MUNROE & CO. 134 Washington st. n 11.

AMERICAN ANNUALS for 1837.
The Token
The Gift
The Pearl
The Violet
The Christmas Box
Parlor Scrap Book
For sale by J. MUNROE & CO. 134 Washington st. n 12

S. COLMAN

PUBLISHES this morning selections from female Poets, a present for Ladies—in beautiful gilt bindings. It contains productions of forty different writers, in all nearly one hundred pieces, some of them of surpassing excellence. At the Literary Rooms 121 Washington st. n 12

COLMAN has just received a fresh supply of Harper's Family Library, new and uniform edition.

Poor Rich Man and Rich Poor Man—Edgeworth's works complete—Silvia Pellco—British Spy, &c. at COLMAN'S Literary Rooms. n 12

JUST Published—Latrobe's Rambles in Mexico—Belve's Herodituս, a new edition, in 3 vols. for only $1,50, at COLMAN'S. n 12

HANOVER LYCEUM.

THE Lectures before this Institution will commence on MONDAY EVENING, Nov. 14, at 7 1-2 o'clock, at the Lyceum Hall, Hanover street, and be continued on every succeeding Monday evening for twenty-four weeks.

The tickets being all sold, gentlemen will please show them at the door to prevent confusion.

n 10 E. SMITH, Jr. Rec. Sec'ry

PAYSON'S INDELIBLE INK, for marking linen and cotton, without a preparation; a fresh supply of this most convenient article, just received and for sale at S. COLMAN'S. n 12

HYMN BOOK. The Chapel Hymn Book *second edition* with additional hymns, just published by S. G. Simpkins, Court street.

New Editlon—Price reduced.
BROOKS' PRAYERS:

IN press and will shortly be published by James Munroe & Co. 134 Washington St. Price 42 cts On fine paper 75 cts. On extra paper and in extra binding $2 *for Christmas presents.* 3tis Nov 5.

TABLES OF

CONTEMPORARY Chronology, from the Creation to A. D. 1825. 'Remember the days of old.—Consider the years of many generations.' A few copies may be had at COLMAN'S, 121 Washington st. nov. 5

YOUNG LADY'S FRIEND.

JUST received by JAMES MUNROE & CO. the Young Lady's Friend, by Mrs Farrar.
Boston Bookstore 134 Washington st. nov 5

ADAMS' EULOGY ON MADISON. An Eulogy on the Life and Character of James Madison, fouath President of the United States, delivered Sept. 29 1836. by John Quincy Adams. Just received by JAMES MUNROE & CO. 134 Washington st.

DEWEY'S SERMON, on the moral importance of Cities, and the moral means for their reformation, particularly on a ministry for the poor in cities. Just received by JAMES MUNROE & Co 134 Washington street. n 5

ASTORIA, by Irving. Just received by JAMES MUNROE & CO., Astoria, or Anecdotes of an Enterprise beyond the Rocky Mountains, by Washington Irving, 2 vols, 8vo. 134 Washington st. n 5

VALUABLE SECOND HAND BOOKS.

JUST received by JAMES MUNRCE & follows:
Heyne's Homer 8 vols. 8vo. vellum gilt splendid edition
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Hammond on New Testament folio vellum
Bingham's Works 2 vols. folio vellum
Mosheim's Ecclesiastical History
Theological Repository 4 vols.
Christian Examiner old and new series
Disciple " " do
Marsh's Michaelis 6 vols.
White's Sermons
William Law's Works
Calvanism Improved
Dodd's Sermons
Coles on Divine Sovereignty, very scarce and valuable
Blanchard on Regeneration
Parker's Old Testament illustrated
Historic Defence of Experimental Religion 2 vols.
Bishop Horne's Discourses 2 vols. &c. &c.
For sale at Boston Bookstore 134 Washington st.
oct 29

YOUNG HUSBAND'S BOOK, or a Manual of the Duties, moral, religious, and domestic, imposed by the relations of married life, by the author of the Young Wife's Book. Just received by JAMES MUNROE & CO 134 Washington st. o29

CHANNING ON SLAVERY—4th edition. Published by JAMES MUNROE & CO., 134 Washington street. Opinions of the English Press. 'As an eloquent denunciation of the evils of Slavery, and a powerful pleading in behalf of the Slave, we have not met with its equal. It is rich in the same intensity of moral purpose, the same elevation of principle, and exquisite elegance and beauty of expression, which impart so profound a charm to all the writings of this purest of Philanthropists.' [Scott's Times, June 22d.] o 22

A TEACHER WANTED.

WANTED in a private family, a young lady capable of teaching the different branches of a plain English education.

Apply, postage paid, to the subscriber residing near Middletown, New Castle City, Deleware, stating terms &c. o 22 JOHN EDDOWES.

GENEVA CATECHISM 1ST PART.

JUST published 'Abstract of Sacred History; being the first part of the Geneva Catechism'—third edition with abridgements and emendations.

The above work has been out of print for several years, but the demand still continuing the subscriber has been induced to issue the improved edition.

BENJ. H. GREENE 124 Washington St.
o 22.

THE SUNDAY SCHOOL TEACHER NO. 4.

THIS day published No. 4 of 'The Sunday School Teacher, and Children's Friend.' In this number is commenced 'A Key to Allen's Questions.'

N. B. This work is published on the 15th of every month,—Terms $1. 50 per year. Apply to the subscriber,

BENJ. H. GREENE, 124 Washington st. o 15

HANOVER LYCEUM.

THE Board of Managers of this Institution, believing that a series of Lectures upon a few subjects, will be more advantageous and useful to the members, and more beneficial to science, than single and disconnected lectures, have made the following arrangements for the present season:

A course of Lectures on the Early Inhabitants of America, illustrated by diagrams, by Dr J. V. C. Smith.

A course on Chemistry, by Professor Webster, of Harvard University.

A course on Animal Magnetism, by Dr Poyen, of Paris.

Two Lectures on the Romance of the Seas, by Hon. Rufus Choate; and a Lecture from Rev. Jared Sparks.

There will also be occasional public debates.

The Lectures will commence on the evening of the first Monday of November, at the Lyceum Hall, Hanover street, and will continue on each successive Monday evening for twenty-four weeks. The number of tickets is limited, the price two dollars each, to admit a gentleman and two ladies: they are for sale at Dr Erench's 181 Hanover street; at Light & Stearns's, 1, Cornhill, and by the Treasurer.

Persons purchasing tickets and subscribing to the Constitution, become members of the Lyceum.

EBENEZER SMITH, JUN., Rec. Sec.
o 8 epistf

THE MATHEMATICAL MISCELLANY

IN the press, and will be published on the 10th of Nov. 1836, Number 2 of The Mathematical Miscellany; a semiannual publication, containing original articles on Mathematical subjects by men of science in this country, solutions to the questions proposed in Number 1, and new questions for solution in succeeding numbers. A Junior Department is also added for the use of students in colleges and academies; price $2 per annum.

Persons wishing to subscribe for the work will please address, post paid, 'To the Editor of the Mathematical Miscellany, at the Institute, Flushing, Long Island, N. Y.' o29

MACKENZIE'S WORKS. The miscellaneous works of Henry Mackenzie, Esq. complete in one vol.

The diverting History of John Bull and Brother Jonathan. By *Hector Bull-us.* New edition. Just received by JAMES MUNROE & CO. o29

JAMES'S NEW WORK. Just received by J. MUNROE & CO, Lives of the Cardinal de Richlieu Count Oxenstiern, Count Oliverez, and Cardinal Mazarin, by G. P. R. James, in two volumes, Boston Bookstore, 134 Washington st. o 29

COOPER'S SWITZERLAND. Second part Cooper's Switzerland, by an American, author of the Spy, &c. &c.; just received by JAMES MUNROE & CO., at the Boston Bookstore, 134 Washington st. o 29

CHRISTIAN PSALM

THE subscriber has been appointed sale of the above work, published for the patronage of the 'Christian Connexion.' under the be sold at the lowest prices. y will

—also—

Just received, 'The Christian Preacher's Companion:' or the Gospel facts sustained by the testimony of unbelieving Jews and Pagans—by Alexander Campbell. BENJ. H. GREENE 124 Washington st. o 29

NEW BOOKS.

Cooper's Switzerland, 2d series.
James' Lives of Richilieu.
The Farmer's Daughter, by the 'Old Sailor.'
Just received by JAMES MUNROE & CO. 134 Washington street. o29

BOSTON BOOK. Just received by JAMES MUNROE & CO., the Boston Book, for 1837, being specimens of Metropolitan Literature, edited by B. B. Thatcher. Boston Bookstore, 134 Washington street. o29

NEW BOOKS. The Silk Raisers Manual, or the Art of Raising and Feeding Silk Worms, and of Cultivating the Mulberry Tree; by M. Morin, translated from the French.

An Introduction to Phrenology in the form of Question and Answer, with an Appendix and copious illustrative notes; by Robert Macnish. For sale by JAMES MUNROE & CO. o29

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

RAMBLE'S SKETCH BOOK. Sketch Book for Youth, by Robert Ramble—just received by JAMES MUNROE & CO., 134 Washington st. oct 29

FLORIDA CAMPAIGNS. Notices of Florida and the Campaigns, by M. M. Cohen, an officer of the left wing, 1 vol—just received by JAMES MUNROE & CO., 134 Washington st. o 29

SACRED MEMOIRS: Or Family Instruction; vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 91

WESTERN MESSENGER FOR OCTOBER.

CONTENTS.

On the Unitarianism of the first three Centuries
Letter from the Rev. Dr Channing
The Shell and the Kernel
The dark side of our National Prosperity
To the Sea from the German of Stolberg
Letter to the Editor
The Atonement translated from the German of Krug
The Old World and the New
The death of an Infant
First synagogue of the West
Monthly Record for October, and Literary Notices
Subscriptions for the above received by James Munroe and Co 137 Washington St. oct. 22.

THE PATH OF PEACE BY ABBOTT.

THE Path of Peace, or a Practical Guide to Duty and Happiness: by Rev. John S. C. Abbott, author of 'Mother at Home,' and 'Child at Home.' Embellished with a Frontispiece.

Contents.—Chap. 1. Merriment is not Happiness. Chap. 2. Moral Culture—Chap. 3. The Family—Chap. 4. The Church—Chap. 5. Your Neighbor.

Just Published by CROCKER & BREWSTER, 47 Washington St. o 15

BRYANT'S POEMS, 3d Edition. Poems by William Cullen Bryant, 3d edition, in plain and handsome bindings. Just received by JAMES MUNROE & CO. 134 Washington street. o 15

NEW EDITION OF DON QUIXOTE,
IN ITS ORIGINAL TONGUE.

JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por DON MIGUEL DE CERVANTES SAAVEDRA, in 2 vols. large 12mo. amended and corrected by FRANCISCO SALES A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.
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PIERCE'S COURSE OF INSTRUCTION IN PURE MATHEMATICS

1. Elements of plain and solid Geometry
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5. Spherical Astronomy
6. Analytic Geometry
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8. Mathematical Theory of Mechanics and Astronomy.

PIERCE'S COURSE OF NATURAL PHILOSOPHY.—IN PRESS.

1. Mechanics
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3. Electricity, Magnetism, Electro-Magnetism, and Galvanism
4. Astronomy.

JAMES MUNROE & CO Boston Bookstore, 134 Washington St. a 20

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer

MISCELLANEOUS.

MR BRECKINRIDGE'S LETTER TO DR. WARDLAW.

the Rev. Ralph Wardlaw, D. D., of Glasgow.

Sir,—I observe in the London Patriot, of last week, an abstract of the proceedings of the Glasgow Emancipation Society, on the 1st of this month, at a public meeting held 'for the purpose of expressing the sentiments of the Society in reference to the recent discussion on American Slavery, between the Rev. R. J. Breckinridge and Mr George Thompson.' The greater portion of the report before me, is occupied with a speech made by you on that occasion, in proposing to the meeting the following resolution, viz., 'that in the deliberate judgment of this meeting, the wish announced by Mr George Thompson, to meet publicly any antagonist, especially any minister of the Gospel from the United States, on the subject of American Slavery, or on any one of the branches of that subject, was dictated by a well founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city between him and the Rev. R. J. Breckinridge, of Baltimore, has left, not merely unshaken, but confirmed and augmented their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straightforward honesty and undaunted intrepidity of his zeal.' This motion was seconded by the venerable and respected Dr Kidstone; whose speech on the occasion is but briefly reported. Other resolutions—some of similar import, some of a general character—were offered and seconded by Dr Heugh, and Messrs. Eadie, King, M'Laren, and Kettle. But above all, the proceedings bear the signature of Robert Grahame, of Whitehill—whose venerable name is dear to every good man.

These proceedings, Sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr George Thompson. For while nothing is further from my purpose than to wound the feelings of any friend of that individual, it is necessary to say, that in America, every one who is not an Abolitionist, or, in other words, ninety-nine hundredths of the people, consider him not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence, and piety, in Britain, not only concur in all the principles and proceedings, but partake of all the prejudices and ignorance of this individual, and openly defend his flagitious course. From this day forth, I deem myself fully acquitted on the only part of the subject which filled me with personal anxiety. For although you have not hesitated to speak in terms sufficiently disparaging of my humble efforts to defend this truth; yet as you have given no reasons for the judgment you have delivered, those who read for themselves may escape the influence even of your authority. And as you have been pleased to decide on the whole merits of the case, as well as on the merits of the parties involved in it,—I escape, of course, from the whole blame of having damaged the truth by feeble advocacy.

In this state of the case, it cannot surprise you, that I turn with delight from those who have hitherto assailed me, and address myself to you: that I avail myself of the right arising from your free and repeated use of my name, and your judgments both upon my character and acts, to speak freely in return. Let us forget the miserable trifling of Mr Robert Bernard Hall. Let us pass over poor Moses Roper, who, it is but just to say, has written the most modest and sensible attack yet made on me. Let us even be moderate, in having absolutely silenced the garrulity of Mr Thompson, who begs off in his last note, which has just reached me, in the Patriot of the 17th instant. I have that to say which you have not only invited, but challenged me to utter, and to which I ask your serious regard.

I have manifested my deference to the judgment of a Christian people, by discussing at its bar, questions purely national and personal, into which, under erroneous pretexts, they had interfered in a manner the most vexatious. I believed they were in great error,—I presumed they were sincerely disposed to do good,—I knew they were really doing us, and themselves, and the world, harm; and challenged and forced into the matter, I have discussed it on its mere merits—admitting you and your people to be all you professed to be—and only endeavoring to prove that we were not as evil as you made us out. So far as you and those you can influence are concerned, you have declared that you remain more firmly than ever settled in your harsh judgments of us, and your fixed purpose to follow out all your offensive courses. Nay, you plainly declare, that rather than alter a tittle of your conduct, principles, opinions, or demands on this subject, you prefer that all fellowship between us and you should terminate. That argument and conclusion, then, being complete and final, we need say no more. I am content to wait and see, whether the American people will, at your suggestion, change their national constitution; or whether, in the event of the adequate majority for that purpose not being attainable, they will, as the inference of your argument, break up the confederacy—to regain your good opinion.

There is, as I have said, quite another view of the whole case. You say in the course of your speech, 'If our American brethren saw any thing in us, which they thought, and justly thought, was an evil of sufficient magnitude to induce their kind offices for its suppression, we ought to feel obliged by their using their endeavors to stir us up to a due consideration of it, and to practical efforts for its removal.' And in the context you are somewhat pointed in enforcing this idea, as containing in it a great rule of duty. In general we have considered the ill-doing of this delicate office more hurtful than its omission. In particular, it has appeared to us as a pretext liable to infinite abuse, and practically resorted to most by those who had least ground and least right to display it. But, Sir, I can hardly either in faithfulness or honor, abstain any longer from its use. And the main object of this communication is, to point out, in the actual condition of considerable portions of the British empire, evils, which really are, or which your party has declared to be, of so palpable and so monstrous a description, that decency would seem to require you to repress them, or be very modest in rebuking others while they exist.

1. To come at once to the grand cause of outcry against us—the unhappy and indefensible existence of slavery, in many of the States. Will you be so good as to turn your eyes to the map of Africa, and fix them on a spot longer than half of Western Europe? At its southern extremity, find Cape Town. Then find the speech of Dr Philip, delivered in Exeter Hall ten days after you delivered yours. In that town and neighborhood are 9000 British slaves!! Scattered over that vast peninsula are many thousand more of British slaves!! And yet the ear of day is dull with being told that in the British empire there were no slaves; and the very speech that has elicited these remarks was made at a meeting on the anniversary devoted to a glorious fact that never occurred, namely, 'Slave emancipation in the British colonies.'

2. Turn, now, I pray you, to the map of Asia, and find the vast dominions which God has lent to you there, embracing a population of one hundred and thirty millions of souls. Then look over a file of papers, and read a conversation that occurred in the Common House of Parliament, but a short time back, between the honorable Mr Buxton, and Sir J. Hobhouse, on the subject of British Slavery in India!! There you will find it admitted that 'domestic slavery prevails to a great extent' in India, 'especially in Bengal.' There you will find proof that no direct effort was ever made to abolish it,—and reasons urged by the government why it cannot now be abolished,—and why treaties now existing seem to render its future abolition impossible!

3. Turn your attention, next, to the Western side of the Atlantic Ocean, and see nearly a million of apprentices in the West India Islands; and then remember what you have yourself said and written on the subject of this system: and call to mind the innumerable declarations made weekly, up and down the country, by those who belong to your party, and who (at the Houdsworth Anti-Slavery Society, on the 3d of this month) denounced it 'as aggravated slavery, under the delusive name of apprenticeship,' and denounce every 'proposal of government' as only calculated to excite suspicion.

Do I draw an inference at all strained, when I say, that the subjects of a Monarch, whose dominions in three quarters of the globe are, by their own showing, and by irrefragable proofs, covered with slaves, should deal somewhat gently with other nations, who may chance to be in the same unhappy condition? Do I say too much, when I caution such people to be more guarded in boastful assertions, which are contradicted by the fact and the record of the case? Do I give needless offence, when I beg you to remember, that your Parliament is omnipotent over this subject, and is therefore responsible for all the evils which exist, either through their negligence or by their consent? Alas! Sir, it is an ancient habit, to be bitter against our brother for a mote, when a beam is in our own eye.

But I have more to add. We have been spoken against with great severity for neglect of the spiritual welfare of the colored population of the United States: and you have, in an unhappy hour, said you believed and approved these hard sayings. I have, in vain, denied; in vain, disproved them. My object now is, to show the condition of the country, whose people bring and credit them; still keeping the line of duty indicated by your suggestion.

4. Let me beg you then to look at the condition of Lower Canada, where the Roman Catholic religion is established by treaty and by law, where annual grants of public money are made to support it, and where it has had free course, until the people are so ignorant that by statute law the grand jurors and the school commissioners are allowed the privilege of making their marks instead of signing their names, and where, according to the belief of the whole universe, except Papists, a system of idolatrous worship is guaranteed by the power of the British realm.

5. Then look over the votes in the Committee of Supply in the present Parliament, and you will see £8928 'for the Roman Catholic College at Maynooth,' (which is just about the sum the vilified Americans pay annually to promote the religion of Jesus Christ in Western Africa, through the Colonization Society,) and I ask you, as a Christian, to resolve the questions, which of these enterprises you deem most injurious to true religion? which you and your party have most actively opposed? and which is most under your eye and control? Heaven and earth are moved to prevent the spread of the Gospel in Africa, through the Colonization Society; and not a whisper is heard to prevent the increase of idolatry in your own land, through governmental patronage.

6. But a more frightful case remains. Remember that you have above one hundred millions of heathen in your Indian possessions;—then read the noble speech of the Rev. W. Campbell, a missionary from Bengalore, delivered at Exeter Hall, at the last annual meeting of the London Missionary Society. There, Sir, you will find positive proof that the horrid system of Hindoo idolatry, in all its cruelty and corruption, is upheld, partaken of, and made a source of gain by the British authorities in India! Temples are supported by the government; priests and dancing women are paid a monthly allowance out of the public revenue; magistrates are present and aiding officially at their brutal ceremonies; military officers do their peculiar honors to the abominable thing; and British functionaries collect the wages of iniquity. And now, Sir, what can the eagerness of party zeal find, in all its false allegations against us, equal to the naked deformity of these facts?

7. But pass again to another portion of your wide empire. In multitudes of publications I have seen our alleged neglect of the religious instruction of the colored population of America, made the basis of insinuations against the sincerity of our religious profession. If you will read the speech of Dr Phillip, alluded to, you will find the following sentence: 'Boteman, a Caffre chief, and others, have been petitioning me for missionaries, by every messenger through whom they could convey to me a verbal communication, for the last twelve years; and I have not yet been able to send them one.' Gracious heaven! what an account will the twenty thousand Protestant ministers of Great Britain have to render for the souls of these poor Caffres, whom so many of them have forgotten, to abuse their brethren in America for neglecting a population amongst whom a larger proportion hear the Gospel, than of the inhabitants of the capital of the British empire.

Let us look at London, the seat of your wealth, power, and civilization; the abode of your Sovereign; the seat of your Parliament; the see of a Bishop, whose income would support a hundred missionaries. Listen to what the Bishop says of so much of his diocese, as is contained in the metropolis. 'There are,' says he, 'thirty-four parishes, containing above 10,000 souls each, (omitting all notice of those which contain less) and in the aggregate 1,137,000 souls: but there is church room for only 101,682—less than one tenth of the whole! Allow one church for every 3000 souls, and 379 churches would be required; while in fact there are but 69: or if consecrated chapels be added, only 100.' That is, above 1,000,000 souls, in a single city, and that city the seat of your glory, utterly unprovided for by the nation, and the Established Church. Now if we should add what is done by Dissenters of all classes, and add also the destitute of the small parishes, the result might be varied a little; but still, make the best of it you can, and you are left with more people destitute of the means of grace in London alone, than in all the United States! If you doubt these statements of the Lord Bishop of London, consult the proceedings of the last annual meeting of the City Mission; and then ponder, whether the hundreds of pounds squandered on Mr Thompson's trip to the United States—and in printing his slanders of that country—and the additional hundreds, which I see Dr Heugh urged the people of Glasgow to give him by way of 'Testimonial Fund'—might not have been fully as well laid out in sending the Gospel to the British capital?

Besides, the accusations now made your own, on the general subjects of slavery in itself considered, and neglect of the religious instruction of the natives—the remaining charges which we have been arraigned upon—may, to a certain extent, fall under the general head of severity, injustice, and deep-rooted prejudice against the blacks. These things may be true, or they may be false. The statements and evidence on both sides are in reach of the public. You have vouched for their truth, and it is not now my design to show the contrary; but to show who they are that are so ready to magnify real errors, and to allege false crimes upon their neighbors.

9. Pray, Sir, were you ever in Ireland? If you were, you saw a land fertile and beautiful; a people, handsome, intelligent and active; a climate more genial than any other in so high a northern latitude; in short, every thing that should make its teeming population rich, happy, and powerful. I was there. I saw hundreds of people who had no fixed abodes. I saw the majority of the houses of the lower classes to be worse than the stables and cow-houses in England; I saw thousands in rags; hundreds naked; and hundreds more naked, except a piece of a single old garment. I looked at the third report on the expediency of a poor law for Ireland, made by order of Parliament, and I found that 2,385,000 souls are out of work, have nothing to depend on, and are in distress for thirty weeks every year. It is a settled, indisputable truth, that one third of the Irish people beg their bread two thirds of every year. And yet enormous quantities of grain and live stock, and all sorts of provision, are exported from Ireland. And yet, in defiance of all this tremendous, long-continued, and periodical suffering, there is no poor law, nor any sort of general provision by law, for the poor of that island. But there are forty nine regiments of horse and foot, and a constabulary force of about equal magnitude—ready to stay the people's stomachs with lead at night, and steel in the morning. This is the happy consummation of six hundred years of British authority! And how can you, Sir, look any human being in the face, and charge his country with wrong, till you have strained every effort to redress this vast hereditary guilt? Or if you fail, how can you speak nationally, in the hearing of earth, or heaven, about human wrongs?

10. Look for the last time, to the vast plains of South Africa, wet with the blood of murdered nations. Read the clear and masterly speech of Dr Phillip, already twice referred to. 'If a traveller who had visited that country twenty-five years ago, were to take his stand on the banks of the Keiskamma river, and ask what had become of the natives whom he saw there on his former visit; if he took his stand on the rocks of the Sondago river, and looked towards a country seventy miles in breadth before him, he might ask the same question; if he were to take his stand again on the Fish river, and then extend his views to Caffraria, he might ask the same question; and were he to take his stand on the Snow Mountain, called Graaf Reinet, (he would have before him a country containing 40,000 square miles,) and ask where was the immense concourse he saw there twenty-five years ago; no man could tell him where they were!' Ask Lord Glenelg, his Majesty's principal Secretary for the colonies, and he will admit that the system of treachery, plunder, and butchery, by which these brave and upright savages have been wasted in exterminating oppression, constitutes perhaps the most degrading of all the chapters of the history of mankind! It is a chapter written in the tears and blood of slaughtered tribes—and is hardly yet dry upon the paper that records it for the execration of posterity! It is a chapter that had not been fully enacted when you were concocting plans and arranging agencies, by which to make illustrious the benign sway of universal freedom, justice, and benevolence in your *Monarchy*—and to brand upon our *Republic* reproaches which all coming generations could not efface.

But why need I multiply particulars? When these things are set right, and you seek from us another list, we will say to you concerning your polity, in nearly all its parts, things which you will then be better able to bear. We will point out how you may establish real freedom amongst yourselves, and thereby show your acquaintance with its sacred principles; how you can make your laws just, equal, and humane, and thereby manifest in practice your devotion to principles commended for others. At present such a proceeding could only irritate; and is the more readily forborne, because it is not as an American or a Republican, but as a Christian, my mission brought me to you. The assurance, too, that the party with which you act, is, in point of numbers, a very small minority of the British nation, makes me the more willing to adhere to this view of my duty. Indeed it is chiefly because your party has much of its strength in that sect to which I was more particularly sent, that it seemed clearly necessary for me to take part at all in these discussions.

I readily admit that time, patience, sacrifices, and much labor, are needful for the redress of the evils I have pointed out. I know that the present generation is not responsible in such a sense, for most of them, as past generations have been. I am convinced that multitudes of Englishmen deplore, and would gladly remove them. I am satisfied that it is by the silent influence of example, and the kind and clear exposition of general principles, rather than rude and harsh personal or national assaults, that we can do you good, in these or similar cases. And I gladly declare my belief, that the Christians of America, as such, can and ought to hold Christian intercourse and sympathy with the Christians of Britain—notwithstanding that the British nation may be responsible in the matters alleged; and that we can and ought to do it—without perpetual vituperation and insult, even for what is true—not to say without gross perversions of the facts and merits of the case. Such, sir, are my views of the subject. I deeply regret yours are so widely different. And I humbly beseech you to imagine the whole course of your proceedings and arguments—embracing of course the mission of Mr Thompson, and his conduct since his return—made ours, and our case made yours, and then decide what would by this time have been the feelings of your people towards us, if we had treated you as you have treated us? I declare, in the presence of God, my firm belief, that if things go on much longer as they have progressed for the last two years, there will not be found on earth men more estranged from each other than the professors of religion in the two countries. I have already witnessed the spectacle of a part of the religious press in England, urging forward the government of the country to an intervention, if necessary, with arms, against the progress of liberty in Texas, upon the false and ignorant pretext that the government of the United States unless prevented by force, would possess itself of that country, and introduce slavery there! The people generally of America are long ago roused to the highest pitch of indignation against your proceedings in this whole business. You have now reduced the Christians of that country to a position, where, if they act with you or admit your previous statements or principles—they become, on your own showing, infamous! You may now behold in the preceding statement the posture in which all the world but yourselves have viewed you during all this terrible affair!

Was it ignorance of your real condition, or was it ignorance still more gross of ours, or was it national vanity and prejudice, or was it all these unitedly, that impelled the Abolition party in Britain to pursue the course they have adopted? It is not my desire to give offence, and I will not therefore attempt to decide. Your party profess to have full and accurate information about us; though it is very odd that at your meeting, Dr Heugh moved, and Mr Eadie seconded, and your 'very numerous and highly respectable meeting' unanimously voted, that our national constitution contained a very important principle, which is not only not in it at all, but which the very discussion you were pronouncing on *ex cathedra*, proved not to be in it! Well informed gentlemen, not to say just judges, should be more cautious. It does not become me to say that your party are ignorant of the condition of their own country; but if they knew the facts now commended to their notice, it is not easy to reconcile their singular disregard of them, with their rampant benevolence on the other side of the water; and if they were unacquainted with them, they had better stay at Jericho till their beards be grown. Upon the delicate and painful subject of national prejudice, it is difficult to speak properly at all; but especially so to gentlemen whose passion lies in surmounting all prejudice whatever. The *John Bull* newspaper is said to represent the views and feelings of the extreme High Church and Tory party; the *Record* is the reputed vehicle for Low Church sentiments; the *Patriot*, I am told, stands in the same relations to the Congregational Dissenters, embracing both Baptists and Independents, who are generally Whigs and Radicals. The *Times*, which from its great ability, must always wield a vast influence, is considered the organ of the Independent Conservative interest. I am very likely to be mistaken; but I have tried to inform myself of your condition—and this is what I learn. Be so good Sir, as to read any editorial article in either of these papers, for the last four months, in which it was necessary to express opinions or feelings in regard to the United States, and you will at once catch my present drift. But to aid such as have neither time nor opportunity for such a review, excuse the following sample from a late number of the last-named paper:—'In short, this is just the wretched 'Colonization scheme,' to which those pious slave-owners, the Baptists, Independents, and Presbyterians of the United States have betaken themselves, as a plaster to their consciences, rank and rotten with hypocrisy; and though that holy American humbug may command a congenial support from the canting zealots of liberty and lashes, hallelujahs and horse-whippings, Bibles and brutality, missions and murders, religious revivals merging in slave auctions, and love-feasts terminating in Lynch law,' &c. &c. It is but justice to say, that I have seen equal grossness only in the *John Bull*, and in Mr Thompson's speeches, to some of which latter, this has a most suspicious resemblance. It is my duty also to declare, which I do with sincere pleasure, that the present Foreign Secretary of the King (Lord Palmerston) and the journals which speak the sentiments of the Government, are by far better informed, and more candid in regard to American affairs in general, than any others whose published views have come to my knowledge.

I may, in the end, be permitted to suggest, that perhaps too much has been said in relation to the existing and prospective intercourse between the churches of the two countries; and possibly too much consequence attached to it by myself, as well as others. I have uttered the sentiments of those who sent me, in their name, and endeavored to enforce them by such considerations as appeared to me just and appropriate. But I am not aware of any thing having transpired which would justify the supposition that America, or her churches, looked for any advantage which was not likely to be reciprocal, in being permitted to hold this intercourse. Still less can I conceive that any one could be justified in demanding of our churches, as conditions of it, not only adhesion to moral principles which we reject, but the procurement of political changes which are impossible. Yet, if I comprehend the drift of all British Abolitionism, it stops not a whit short of this.

It was the world, more than America, we sought to benefit. We had no purpose of attempting a revolution in Britain; nor did it enter into our conceptions that the revolution in America, of the most terrible extent, would be dictated to us, in terms hardly supportable. It was the benighted heathen for whose good we were laying plans; and the thought of personal advantage, or honor, or enjoyment, to any portion of ourselves, had never place for a moment, nor even ground for exercise; and, therefore, we must needs be proof against all discriminating threats. It is quite gratuitous for the sects in England to decline receiving our delegates, except they be Abolitionists—which many individuals and some public meetings have recommended—which the Baptists, if I am rightly informed, have virtually done, and which seems nothing beyond the compass of your argument.

Indeed, this aspect of the case is so very far from the one which the facts exhibit, that I am greatly surprised that wisdom, if not kindness, did not prevent its presentation. For I believe no delegate who has gone from Britain to America, has been assailed, in public and in private on any of the great evils at which I have hinted in this communication, as every delegate who has come from America to Britain has been assailed on the subject of slavery. I believe, too, you would search in vain in America, for any man who had received from any sect or institution in Britain, any token of respect or esteem; while it will be equally hard to find in Britain any man amongst any sect to which any delegate from America has ever come, who is not indebted to us for all the consequence he has derived from literary and theological distinctions denied to him at home, but bestowed by the kinder or more discerning spirit of strangers!

For my own part, without intending to commit the folly of depreciating a great nation, I am obliged to say, that the thing which surprised me most in England, was the universal ignorance which prevails in regard to America; while the thing which grieved me most, was the almost equally universal prejudice against us.

You do not know us. You have little sympathy with us. You do us wrong in all your thoughts. In regard to all these points, I believe there is but one mind amongst all Americans, not being Abolitionists, who have been in England. And if you have been pleased to express the hope that I would return to America materially changed in many of my views and principles, I have only to say in reply, that so profound is my sense of the false estimate you put on every thing *national*, as between us and you, that my visit to England has opened a new source of devotion, in gratitude to God that he permitted your ancestors to persecute ours out of it. So little impression of the kind you expect, has all that I have been forced to hear in England against my country and my brethren produced, that when I return to embrace again those beloved men, I shall revere them more, as I measure them by all I have known elsewhere; and when my weary feet touch that sacred land, I shall rejoice in the very 'dust and stones thereof'—as more precious than the pearls of all lands beside!

If I may not call you my fellow-christian without offence, I can at least sign myself your fellow-sinner. R. J. BRECKINRIDGE.

Paris, Aug. 20, 1836.

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